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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

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THE RIGHT REV. FREDERICK R. GRAVES, D.D.  
*For thirty-two years Bishop of Shanghai*



# China as Our Bishops See It

Bishop Graves Finds Bolshevism a Factor

Bishop Roots Optimistic for the Future

Bishop Gilman Describes Events at Hankow

## Bishop Graves Finds Bolshevism a Factor in China's Turmoil

Describes Situation for Shanghai Newsletter and Department of Missions  
St. John's University and Mahan School Among Institutions Closed

*By the Right Rev. Frederick Rogers Graves, D.D.*

Bishop of Shanghai

President of the Synod of the Chung Hua Sheng Kung Hui

ON May 30 a crowd of roughs led by students knocked down three foreign policemen who were trying to disperse the crowd on Nanking Road, which was attempting to storm the Louza Police Station. This is the same police station which was attacked and burned by the mob in 1905. As a last resort the police were obliged to fire and a number of rioters were killed and others wounded.

On Sunday, the 31st, things were fairly quiet. The bishop confirmed thirteen at St. Mary's, twenty-six at St. John's and twenty-six at St. Paul's. That afternoon the Students' Association called for a general strike. On June 1 there were other riots on Nanking Road and the rioters, after an attempt to disperse them by the Fire Department and after they had injured a number of the firemen by stone throwing from the street and tops of houses, were again dispersed by rifle fire.

### St. John's Students Involved

That afternoon the students at St. John's decided to strike. On June 2

Dr. Pott consented to a recess of one week, it being understood that the students would remain quiet and hold no general meetings. On June 3 the students were given permission to fly the Chinese flag at half-mast. As it was evident that this was a sign of sympathy with the rioters and a symbol that they had been right in rioting, and inasmuch as the college work was not going on it became necessary to lower both the American and the Chinese flags from the twin flagpoles in front of the library. This was done at the same time and with equal respect to both flags. The students then tried to raise another Chinese flag and when Dr. Pott said this was against orders they displayed manifest signs of disobedience. However, the flag was handed over to Dr. Pott. Dr. Pott summoned the students to the general assembly hall and announced that inasmuch as they refused to obey orders the college and middle school would be closed. The students left that afternoon.

During the next three days of that



week the general strike in town was slowly spreading. The telephone and electricity departments had to be run by foreigners and the banks were minus their staff of Chinese *schroffs* and clerks. On Trinity Sunday the bishop confirmed thirteen at St. Peter's and twenty-one at St. John's, who were Christians in the Social Center in Tsao-ka-tu. On June 8 the bishop held a meeting with the Council of Advice and decided to delay his sailing, which had been set for the 15th.

### Ceremonies Postponed

Cornerstones were to have been laid on the 6th and on the 8th for the new churches of St. Paul's and All Saints, but there was so much rioting going on that the rectors in each case requested the bishop not to try to hold the services. An attempt was made toward laying the cornerstone at St. Paul's by means of a Chinese representative but the situation was so threatening in that quarter that the ceremony was given up. The Confirmation set for the 14th at the Church of Our Saviour, which stands outside the Settlement, was also postponed at the request of the rector.

On the 16th a meeting was held in the bishop's study of the heads of our educational institutions. All present were agreed:

That our institutions must be run by those in charge.

That interference from the students could not be tolerated.

That they were Christian institutions.

That those attending them would have to understand that Christianity

was taught in them without compromise.

That in case of a strike by the students the institutions would be closed.

On the 18th the strikers had a try at us and held up our milk, ice and vegetables, but communications were restored before noon and our own missionaries went to town and brought back food. On the 21st we were asked to receive a guard of Fengtein soldiers and consented to take ten. Thirty were sent. The reason for our consenting to do this was that the road from the ferry through Tsao-ka-tu to Brennan Road was not in the hands of the Municipal Police but of a disorderly

body of strikers abetted by a semi-military organization called the Chapel Volunteers. The strikers have a pay station just next door to our Compound which has been a place of great noise and confusion. Several times Japanese have been seized on the road and beaten

and dragged into this house. Sporadic interference with our food supply still continues but we manage to get enough to live on. A number of ladies from Hankow, Anking and Nanking have been received into the houses at Jessfield. The Rev. W. P. Roberts and family and the Rev. W. A. Seager and family are also here.

In Soochow the Soochow Academy had to close but did so without insubordination. Matters in general have been comparatively peaceful for our people there.

In Wusih there has been excitement but no serious trouble.

In Zangzok likewise. Doubtless, these places will become difficult a little later and our people will have to

### SITUATION IN CHINA IMPROVES

A CABLE from Bishop Graves, dated July 20, announces that missionaries for China may sail in August, in accordance with arrangements already made. The Bishop also states that he now expects to be able to attend the General Convention. All this indicates that the situation in China is clearing up.

J. W. WOOD.



come in. They are at present under instructions to leave as soon as there is any risk to life.

Nanking has been much disturbed and it seemed advisable to withdraw some of our people from there, as noted above.

### Mahan Closes for Year

In Yangchow the students of Mahan School, incited by students who had formerly been obliged to submit to discipline, behaved with great rudeness to Dr. Ancell. This is particularly regrettable because he has been more than a father to all of them, and his reputation as a schoolmaster extends all through the Province. In consideration of their behavior severe discipline was necessary and in consequence Mahan School has been closed for one year and a letter sent to the parents of the students giving the reasons for this action. The parents themselves have been very loyal to the school but at the present time everyone is cowed and ruled by these disorderly school boys in China and people seem to be utterly unable to help themselves.

This is written on June 24. The excitement and strike have spread all through the country and there have been serious riots in several places where both Chinese and foreign lives have been lost and property destroyed.

It is too long a story to repeat here. We know that if the incident at Shanghai had not occurred the riots and strikes had already been arranged for. Some of the Chinese workers have been led away by the excitement but most of them have remained faithful and kept their heads. No one can prophesy at this time what the result of these things will be but the causes are sufficiently evident, namely,—corruption of Chinese officials, the weakness of the Chinese Government in giving in to dictation by school boys again and again and the old cry and conceit of the Chinese which simply appears in another form. The history of these troubles is the same as the history of all troubles of foreigners in China since they first arrived on these shores.

The agitators are partly Chinese radicals, partly people subsidized and influenced by Bolshevism. The Bolsheviks have been spending a great deal of energy and money in China to produce this result, and it is largely due to the lack of discipline in Chinese schools and colleges, where universally the students have been allowed to displace anyone on the faculty who incurred their displeasure and, in short, to run these institutions according to their own ideas. There are subsidiary causes in plenty but these are the real and operative ones.



THOSE WHO GATHERED FOR THE CONSECRATION OF EMMANUEL CHURCH, YANGCHOW  
*One of six churches consecrated in the district of Shanghai within the last eighteen months,  
 a splendid record in view of unsettled conditions in China.*



# What Is Happening in China

A Thoughtful and Illuminating Presentation of Present Conditions With  
an Optimistic View of the Future

*By the Right Rev. Logan H. Roots, D.D.*

For twenty-one years Missionary Bishop of Hankow

**C**HINESE patriotism is awakening. The fundamental cause of the present crisis in China is the rapid growth of patriotism among the Chinese. This is shown in the emphasis upon nationalism and many other manifestations of national self consciousness. Patriotism seemed to be almost entirely absent in the China of thirty years ago. The awakening has come in successive steps marked by the Boxer troubles of 1900, the Russo-Japanese War in 1904, the Revolution in China of 1911, and the checkered experiences of the nation under the Republic.

Both inside and outside the boundaries of China the emergence of China's patriotism alters the aspect of everything which concerns present-day China. National unity has become more obviously than ever before a necessity, not because some emperor or great military leader enforces it, but because patriotism demands it.

The relation between Chinese and foreigners in China and the position of China in the family of nations which were formerly accepted and widely regarded as acceptable have become intolerable to patriotic Chinese.

There can be no permanent peace with foreign powers until the full and independent sovereignty of China is recognized by due international agreement, and made actual in China's foreign relations.

**The Influence of Russia:** Soviet Russia has influenced China profoundly but not mainly, and perhaps in quite secondary ways, through designed propaganda by the government of Russia, the Third International, or other Russian organization.

For two reasons the undesigned influence of Russia has been obviously very great. Soviet Russia treated China generously in promptly relinquishing her privileges under the terms of treaties made by the imperial government of the Czar. Russia deals with China on the same terms as those on which she deals with other great nations, being the first nation

to send an ambassador as a permanent official to Peking, while other nations were still represented by ministers of lower rank. This has naturally inclined the Chinese people to a favorable consideration of anything which comes to them from Soviet Russia.

The new social and political program of Russia appeals to many thoughtful Chinese. The political program of imperialism which had reigned in China undisputed for more than two thousand years was displaced by the acceptance of a democratic theory of government at the Chinese Revolution of 1911. Chinese scholars for many years have been accustomed to thinking of the Chinese social order as also perhaps not perfect. The European War revealed

**BISHOP ROOTS** was given a D.D. by Harvard at its Commencement on June 18th, in these words:

*D.D. (Doctor of Divinity)*

**LOGAN HERBERT ROOTS**

Bishop of Hankow; true shepherd of a foreign flock, who has spent his life in teaching to Chinese the significance of Christianity.



that the political and social system of Europe was also not perfect, and needed radical revision. The new state in Russia actually accepted a new political and social arrangement which, in contrast with theories hitherto prevailing either in China or the rest of the world, required sympathetic consideration.

This undesigned influence of Russia is further manifested by the fact that Russia and China have an international boundary of more than two thousand miles between them.

**Russian Propaganda:** Unquestionably there has been propaganda from Russia in at least three directions:

Chinese writers, lecturers and others have been paid to write and speak in terms friendly to the Soviet Government. Straight communistic teaching has not been acceptable in many Chinese quarters and any requirement of emphasis on it has been avoided discreetly and with much skill. But the popular notions of anti-imperialism, anti-capitalism, and anti-foreignism have been warmly advocated as central to the freedom and welfare of China.

Another very direct means of propaganda is the formation in Moscow of a school for Chinese students where they may receive along with a certain amount of general education definite instruction in the theory and practice of Soviet Government.

A final direct means of propaganda had already come to my attention during this last spring, namely the paying of the school fees of Chinese students who would be willing to attend Christian schools with the express purpose of gaining the confidence of students and then stirring up trouble, leading to disaffection on the part of the students, strikes, and, if possible, the break-up of the schools. We discovered that a student in one of our schools who had been at the bottom of a strike this last spring, when there was manifestly no ground for disaffection, had been in two other Christian schools within the past few months and had likewise in

them been the leader in agitation designed to break up the schools.

We now hear there is a determined purpose to follow this kind of propaganda during the coming year and our Christian school authorities will be more careful than formerly to secure adequate guarantees of the good behaviour and character of new students.

**Industrial Revolution:** Modern power machinery is being used in Chinese industry but as yet only three or four hundred thousand laborers are employed in modern industrial plants while the population is a thousand times this number. The industrial revolution has thus only begun, and in view of the political disorganization of the nation and the suddenness of these industrial changes, there are as yet no adequate laws for the protection of labor. The wise development of modern industry will prove an inestimable blessing to China, but if it is allowed to develop without adequate regard for the laborers engaged in it—men, women and children—it cannot but be disastrous. The stake of American manufacturers in this development is very large. Already we have sold machinery to Chinese industrial concerns running into millions of dollars' worth.

**Political Disorganization:** It is not correct to speak of the political situation in China as one of chaos. There is a government although it is disorganized and functions badly. The outstanding difficulty of the situation is the absence of trusted leadership. Of ability there seems to be no small measure, but true patriotism and unselfish devotion to the public welfare is sadly lacking. The vastness of the problem, however, must not be lost sight of since it implies the necessity of most extraordinary ability as well as extraordinary public spirit in order to meet the demands of this great nation for such leadership as will bring it into a wisely-ordered political life, securing those twin necessities which we ourselves



have found so difficult to harmonize, namely, "liberty and union, one and inseparable."

The striking feature of this situation is that the judicial system seems to be the best part of the government at the present moment. I have even heard it said that both in the provincial courts and in the supreme court at Peking the judges are measuring up very well to the heavy responsibilities, both for wisdom and for probity, which are resting upon them.

**The Shanghai Strike:** Strikes have been of frequent occurrence in various parts of China these past few years. The present crisis was precipitated by the death of one of the strikers in a Japanese-owned mill. Chinese students became concerned over the fact that this tragedy was not being dealt with adequately by the authorities and began public agitation contrary to law by speaking on the streets and distributing pamphlets in the international settlements of Shanghai. Some of them were arrested and their comrades followed them to the jail. In the face of the mob, which was apparently bent on forcing the police station where arms and ammunition are stored, the police fired, killing several of the students.

The exact facts of this most regrettable affair are so much in question that an international inquiry was begun. A commission composed of three Chinese, appointed by the Government, and three members appointed by the diplomatic corps in Peking, has been directed to investigate and report both as to the facts and as to the blame attaching to the several actors in the tragedy. Until this commission reports, any attempt to appraise the measure of blame resting upon the police or the students or others seems hardly justifiable.

Meantime, however, labor organizations so far as they exist are being urged to maintain a general strike until the issues involved in this incident are settled, and the students are making

this an occasion to demand radical revision of the "unequal" treaties.

**Extraterritoriality:** This cumbersome legal word relates to the status of foreigners in China as being subject to foreign law as contrasted with Chinese law, and to the tenure of land by foreigners under foreign law in the foreign concessions in China. The provisions of extraterritoriality were intended in the first place to meet the situation where foreigners were not well acquainted with Chinese law and Chinese officials were mainly ignorant of foreign law.

Under extraterritoriality, missionaries have had a special status and special rights. In the main these are (1) rights of travel, residence and preaching in the interior which have not been granted to the commercial community. (2) The converts to Christianity have been granted religious toleration under these foreign treaties; and (3) missionaries have had the right on behalf of their missionary work not only to travel and reside and preach, but also to own land outside the treaty ports, the treaty ports being those large cities on the coast or the interior highways, rivers, and railroads which have been made open ports, that is to say, open to the commerce of foreign nations.

**Nationalism Within the Church:** The time has come when Chinese Christians and pastors are not satisfied with the predominating influence of foreigners and foreign funds in the Chinese Church. They feel the need of expressing their own national life within the Church. Questions of property and administration, by no means easy to solve, are involved. The standing of the Christian Church in the midst of society which has experienced this new Chinese patriotism is also involved.

**What to Hope For:** In the political realm I believe that the line proposed by the American Government is the right line to follow, and that friends



of China and of missions in China should see to it that the three conferences now proposed meet and complete their work at the earliest possible moment. These three conferences are those of the Commission on the Shanghai Situation, referred to above; the Customs Conference to which our American Government has already appointed two delegates; and the Conference dealing with extraterritoriality and other matters as provided for in the treaties of the Washington Arms Conference of 1922.

One of the anomalies to be dealt with is that the treaties for many years have spoken of the purpose of foreign powers to treat China as being a fully independent sovereign nation and yet have refused China the right to determine the amount of the customs duties which shall be levied on foreign trade. Other similar anomalies are numerous and will require much forbearance and wisdom for their happy solution.

In missionary work we hope that our schools and other institutions which have suffered through the unrest of this

present crisis will be able to continue their work when the time for reopening arrives in September. But this can hardly be hoped for unless the diplomatic negotiations of the next few weeks can show clearly the purpose and power of the foreign governments to work together for the rehabilitation of China, in the constructive and friendly spirit which was embodied in the treaties of the Washington Arms Conference.

The latest news from our missionaries indicates that while in some places the stormy blasts of misinformed patriotism have swept every Christian Chinese into anti-foreign demonstrations, the ties of Christian brotherhood are in the main holding China and foreigners together, and the better elements of Chinese society are beginning to assert themselves and plead for the moderation which will prevent violence. We may well hope that the Christian community, both in China and abroad, may have a salutary influence in abating prejudice and promoting the mutual understandings which lead to peace.



TWO THOUSAND CHRISTIANS CELEBRATE CHRISTMAS-TIDE IN A CHINESE CITY  
*Taken in December, 1924, this picture shows the growth of Christianity in Changsha. Twenty-five years ago there was not a single Christian in the city.*



# Bishop Gilman Tells of Disturbances

Storm Broke Suddenly and Members of Staff Had Narrow Escapes  
Pays Tribute to Boone Pupils

*By the Rev. Alfred A. Gilman, S.T.D.*

Suffragan Bishop of Hankow

THE troubles in China seemed to find their origin in the meeting of the World's Christian Student Meeting in Peking and in the publication of the Christian Educational Commission's Report. Of course, non-Christian students were excluded from the meeting of the Christian Students' meeting but their exclusion led to suspicion and then to the formation of the Anti-Religion Organization. The leaders of this group read the Educational Commission's Report and interpreted it as a plain statement of a determination on the part of Anglo-Saxondom to control the educational development of the Chinese people, going so far as to believe that, unless something were done quickly, within a few years every Chinese school boy and girl would be compelled to attend Christian religious services.

This movement seemed to have died away but there was enough of it left to be built upon by either Russian, Chinese or other Bolshevistic influences and last fall students were subsidized to enter various Christian schools and break them up. In this center, only our newly opened Hanyang School encountered this trouble and the one student was promptly dealt with. An-king schools have had considerable trouble. How much has been due to this movement I do not know.

Christmas Day was chosen by these agitators as a day to make trouble for the Christians. In our district, the only place where any attempt was made was in Changsha and the activity was promptly suppressed by the Governor, whose brother has studied in Boone for several years.

## Turned Against America

The fourth of May is a sort of national holiday called "Humiliation Day" and the seventh and ninth are also marked as having some connection with the acceptance of the Twenty-One Demands made by Japan. This year, these dates were cleverly turned from Japan to the great Imperialistic nations, England and America, especially the latter, and the Y. M. C. A. was marked as an institution which should be the first to be destroyed.

On the seventh of May students broke up the preaching meeting at Trinity Church and continued demonstrating against the Christian church and schools at that point until nearly midnight. They appealed to me four times during the evening and I called upon the Chief of Police for protection, which was assured. As nothing seemed to have been done that evening, I wrote a letter the following day and I am pleased to report that no damage has been done to Trinity.

The week following this demonstration Dr. Bostwick, the delegate of the American Library Association, arrived in this center. Never have we had a reception as cordial as his. One rich young man, who runs an institution called Chung Hwa University, saw to it that the Governor and all the officials did all that was in their power to make him welcome. Carriages carried him and his entourage everywhere. He went to Changsha on a special train, as also to the north. More than this, the National Normal University, which is supposed to be strongly anti-Christian, met us all at the Governor's dinner, invited Dr. Bostwick to speak next morning at the university and enter-



tained the whole party at tiffin, and many of the teachers came to our special celebration in Stokes Hall.

The following week Dr. Monroe arrived and I had to hurry off by train to keep my appointment in Changsha. I traveled third-class and received kindness and courtesy on all sides. Changsha seemed much more quiet than Wuchang and I returned on May 29 by train, traveling fourth-class, learning many interesting things all the while.

I had hurried back to Wuchang to be ready for the diocesan examination of the finishing classes of the Junior Middle Schools to be held June 1 and 2. One hundred and eighty-two students took these examinations, which were carried through successfully.

### Storm Breaks Suddenly

And then the storm struck us. On Saturday, May 30, agitating students tried to distribute pamphlets in the International Settlement in Shanghai. They were arrested and in the agitation which immediately followed, the British captain of police ordered his squad to open fire and several students were killed. The captain certainly thought he was justified, but the Chinese were shocked in a way impossible for us to conceive. Many misinterpretations were spread in the Chinese newspapers. In spite of the fact that most of the Chinese believe that nearly all their troubles are due to Japanese machinations, they have such a deep resentment against the British for their condescending and domineering attitude that, to a man, they have supported the fierce anti-British agitation.

Of all the people of whom I have heard, those who acted most calmly, slowly and carefully were the students of Boone School and even more so the students in Central China University.

Dr. Harry Ward of Union was here that week. At first threats were directed against Boone and Central China unless they join in the demonstration against the British. They were allowed to attend a demonstration and then returned to their work.

On Friday, June 5, Mrs. Roots desired to call on the wife of the Rev.

James Tsang. About ten in the morning I accompanied her with Mrs. Gilman and Mr. Ngai of St. Joseph's. After the call, I sent Mrs. Gilman back home in care of Mr. Ngai and she reached home without incident.

I escorted Mrs. Roots over the top of the Serpent Hill and then sent her by ricksha with her servant to St. Michael's. I passed our hospital on the way to call on the chief of police and found posted on a



BISHOP GILMAN

telephone pole directly in front of the gate of the Women's Hospital a notice saying "Let us arise together and with one fell swoop clean out the whole lot of the foreign dogs." I called the attention of the chief of police to this notice and next day the whole city was cleaned of all such notices. I was on my way to the tiffin given by the Provincial Commissioner of Education to Dr. Ward in the building of the Educational Association. Here we had a very pleasant time and in the course of conversation the Commissioner said that there would be no difficulty put in the way of registering our schools and



that religious instruction outside of the official schedule would be permitted.

### Protected by Guard

We returned home under a strong guard and just on the street through which I had allowed Mrs. Gilman to go alone with Mr. Ngai, we met a crowd of hoodlums who might have done us damage but for our guard. Soon after my return home, I learned that shortly before we had come that way Mrs. Kemp had met with rough treatment from the crowd. Mr. Walter Taylor also enjoyed some coal balls and a little later Mr. Robert Bundy was put into jeopardy. As soon as he reported, I ordered all members of the Mission to keep off the streets. Within a short time, the chief of police apologized by telephone and said that he was sending a special representative to apologize in person. Since that time, we have had both ample police protection and also protection from the Governor's special

guard division of soldiers so that we feel quite safe.

As the general strike was holding up the boats, I urged all to leave for Kuling at the earliest possible date. Wednesday evening a coolie rumpus occurred at the B. & S. wharf which had no relation whatever to any of the troubles, but it was seized hold of by the radical elements and undoubtedly led on to the attack upon the Hankow British Concession the following night which resulted in the death of several Chinese coolies at the hands of the British naval guard.

Friday, the day after the riot, I ordered all women and children and the British especially to leave for Kuling and unfortunately threw them into the Kiukiang riot of the next day. All are safely in Kuling, however, for the time being.

I omitted in the above statement the closing of St. Hilda's, and the withdrawal of the teachers.



THE BISHOPS WHO TOOK PART IN THE CONSECRATION OF BISHOP GILMAN

*The five bishops in the front row from left to right are Bishop Gilman, Bishop Huntington, Bishop Sing (the Chinese assistant bishop of Chekiang), Bishop Norris and Bishop Graves of Shanghai. Bishop Roots is almost hidden in the back*



# Flu Follows Flood Along the Yukon in Alaska

## Bishop Rowe Rushing Relief by Boat to Fort Yukon Sends Earnest Plea for Aid—Airplane Brings Nurse

A TELEGRAM received at the Church Missions House on July 16 from Bishop Rowe, who was then at Dawson, reads:

Flu epidemic sweeping Fort Yukon. Over two hundred cases. Every native sick. Hospital crowded. Tents being used for overflow. Some of the staff also sick. We are obliged to provide food for Indians in native village. Rush nurses help situation. Have chartered launch and am leaving with nurses for Fort Yukon immediately. Will need funds to meet this critical situation. Appeal to my friends to stand by me and my Indian people.

The Hudson Stuck Memorial Hospital is located at Fort Yukon with Dr. Grafton Burke in charge, assisted by two American nurses. The hospital accommodates, on a pinch, twenty patients. The permanent Indian population numbers about 250. At this time of the year Fort Yukon is a great gathering place for the Indian people living north and south of the Yukon on its tributaries. They come to Fort Yukon for the Fourth of July, and then scatter their summer fishing camps along the river. Evidently the epidemic of flu has struck Fort Yukon when it was so crowded with visitors, before they could get away to their fishing camps.

In a second telegram, two days later, dated from Fort Yukon, Bishop Rowe said:

In nearly every cabin the members of the family are helplessly sick. Mrs. Burke prepares soup by the barrellful so everyone can have something nourishing once a day. The rest of us carry the soup throughout the village from house to house. Sixty patients are crowded into hospital and tents. Five died July 17. At present and for some time to come the Indians will need careful nursing and nourishing food in their homes in addition to the service we are giving in the over-crowded hospital. I will stay here as long as I can be of use.

A welcome reinforcement has arrived from Fairbanks in the person of a Red Cross nurse, who came by airplane. The air-line distance from Fairbanks to Fort Yukon is about 175 miles.

Here is an estimate of the amount Bishop Rowe will need:

I. Two nurses	
1. Salaries at \$800.....	\$1,600
2. Outfits and travel at \$450.....	900
II. Additional Medical Supplies and care for the sick.....	1,000
III. To aid in carrying through next winter, Indians who because of illness will be unable this summer to make their usual catch of salmon .....	5,000
	<hr/>
	\$8,500

Bishop Rowe is counting on his friends to stand by him in this emergency, as they have so often stood by in the past.

Money sent to the Department of Missions will be placed immediately to Bishop Rowe's credit so that he may draw against it as needed.

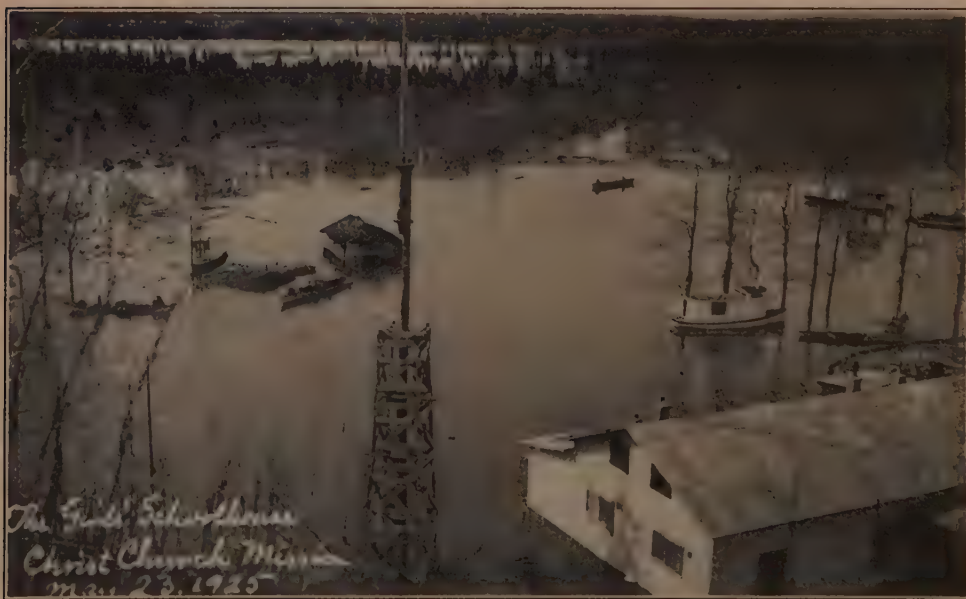
JOHN W. WOOD.

# Flood Scenes Along the Yukon River, Alaska



ONE OF THE BUILDINGS AT CHRIST CHURCH, ANVIK, SURROUNDED BY WATER

*Many of the Indian cabins were washed away but the mission buildings stood firm except that the sawmill was lifted from its foundation and the tractor was submerged. The woodshed, with forty cords of wood ready for winter, kept its place*



THE WIRELESS TOWER AND GIRLS' SCHOOLHOUSE AT CHRIST CHURCH MISSION, ANVIK

*The water stood two and one-half feet deep on the floor of this house, leaving a layer of slimy mud over everything after it went down. Fortunately the church and the rest of the buildings were on high ground*



# High Water All Along the Yukon

Population at Anvik Takes to the Hills—Loss to the Mission Slight—  
Destructive Floods Sweep Down the Valley

*By the Rev. John W. Chapman, D.D.*

THIS section of the Yukon Valley has been visited with the most destructive flood that it has ever experienced. We did not, at first, realize the extent of the damage. Bonasila, seventeen miles below Anvik, a small village, has been wiped out. The dogs were drowned, the people escaped in small boats, with a few personal belongings.

Holy Cross, forty miles below Anvik, suffered severely. A steamboat, used as a hotel in summer for the accommodation of travelers, was carried off and deposited on top of a store belonging to one of the three local traders. The same trader lost heavily at a post seventy miles below Holy Cross, and at Anvik, where he also has a store.

At Anvik, the entire population took to the hills. Most of the houses were submerged. One cabin was towed into the little creek on the mission premises and tied up at the sawmill. The houses of most of the natives and of two traders were located along the bank of the Anvik, about half a mile from the mission. A field of ice, forced in by the pressure of the flood from the Yukon, pushed this line of houses back some thirty yards. Many of the cabins were broken. Some floated away.

When the water went down everything was covered with a layer of slimy mud, about an inch deep. Cakes of ice weighing many tons were left stranded at our doors.

The loss sustained by the mission was comparatively slight. Our cellars were flooded, but the contents had been removed, as well as most of the things that were liable to injury on the lower floor of the new girls' school house. The water stood two and a half feet deep on that floor. The rest of the houses and the church are on high ground.

The sawmill was lifted from its foundations and the tractor was submerged. The woodshed contained forty cords of fine birch wood, split and piled for next winter's use. It was submerged nearly to the eaves, but did not leave its foundations and except that the wood was soaked and most of it covered with mud, there is no loss. The tractor is being overhauled. If the magneto works, we shall probably be able to go on with our building program without much delay. Otherwise we shall have to wait until we can replace the magneto.

Many parcels were received by the first boat, a week ago. More came yesterday, the seventh of June. Most of these were from the Westchester Branch of the Woman's Auxiliary. There are over fifty addresses. The parcels received last week have been opened and the contents listed. All will be acknowledged as soon as possible.

Excepting the mission, the whole community is faced with a serious building problem. With the mission, however, that situation is a chronic one. I will not except the mission after all. However, we are more fortunate than our neighbors, because we are not obliged, as they are, to spend the summer fishing.

In the fall, there will be great need of lumber in the community. If we are successful in putting the tractor in commission again and starting up the sawmill, I intend to place it at the service of the people whose homes have been wrecked. One or two skilled men will have to be employed. The expense to the mission will probably be less than \$100. I could use that amount to very good purpose if any of our friends are disposed to contribute it.

# The Yukon Breaks Its Bounds

From Dawson to Fort Yukon the Mighty River Sweeps Over Its Banks  
—The Hudson Stuck Memorial Hospital Loses Its Supplies

*By Grafton Burke, M.D.*

NEVER in all the recorded history of Alaska has there been a break-up like this last one. The whole Yukon country from above Dawson to this place (we have had no chance yet to learn what has happened further down the river) has been flooded almost to the point of destruction. Only in the last few days have we been able to begin the work of bringing order out of chaos, rushing waters and grinding ice.

Dawson suffered tremendous damage. On leaving the confining channel of the upper Yukon with its high banks, the water spread over hundreds of miles of the Yukon flats. Eagle is the only town that escaped the flood. It stands on a high bluff.

At midnight the main channel ice broke and then the water rose rapidly until, having reached the top of the river bank, it spread into practically every cabin in Fort Yukon.

Both Indians and white people hurried to the hospital to lend a hand in saving the food and other supplies stored in the concrete basement. There we all were in rubber boots, nurses and all, splashing around in the rapidly rising, roaring flood, saving whatever we could. From the hospital we hurried to the warehouse on rafts and boats, but the damage had been done

For a week some 54,000 gallons of water stood in the hospital basement. Then the wireless sergeant happened to find among his government supplies a little rotary pump, and, in his usual manner of trying at all times to help the hospital, he assembled it and overhauled the gears and together we rustled pipes and pipe-fittings and fitted a belt on to the pulley of the Fordson. Thank heaven the hospital has a Fordson! I ran the wonderful little tractor fourteen hours and dried the cellar.

What the consequences are, I cannot yet say. I have crawled around the foundations under the entire building and I will be much surprised and rejoiced if serious damage has not been done. You see, the frozen ground on which stood the concrete has been thawed, and already in many places the concrete has parted from the beams.

It is all very tough. One might almost feel that it was unjustly tough to walk away at the beginning of winter from a fire that is burning earthly possessions, and then at the beginning of summer to experience a flood that plays havoc with the work and entire plant and deprives one of the remaining two or three little relics and pictures that have been saved. What an experience this Alaska brings!

**THE HON. HUBERT WORK**

Secretary of the Interior

has written thoughtfully of missionary effort  
among the Indians and sympathetically  
of our share in it, in

**THE SPIRIT OF MISSIONS**  
for September



# A Year After South Dakota's Great Tornado

All the Churches Restored in Stronger Form—Calamity May  
Have Been a Blessing in Disguise

By Bishop Burleson

AT 5 p. m. on the 14th of June, 1924, the most disastrous tornado which has ever visited South Dakota swept the central part of the state and concentrated its fury at the Big Bend of the Missouri River where lie the Crow Creek and Lower Brule Reservations. When the storm had passed six of our ten chapels were reduced to kindling wood, and the remaining four were more or less seriously injured. On July 1, with the consent and backing of the National Council, we issued an appeal to the General Church for funds for restoration. So prompt was the response that we were able to begin the work immediately, and by the first of October it seemed best to notify the Church that no further amounts need be sent.

Because of the prompt and effective aid given by some five hundred persons and congregations we were able to prosecute the work with energy and dispatch and in spite of a severe winter, which stopped all building, by the same hour on June 14, exactly a year from the disaster, all of the damaged churches had been restored and five of the six destroyed had been consecrated. The remaining one needed only a few days' work for completion. The last three of the churches were consecrated on Sunday morning, June 14, the anniversary, two on Lower Brule and one

on Crow Creek. This is probably the only instance in a missionary district of the American Church where three churches have been consecrated in a single day.

This is not simply a record of restoration, but of betterment. The buildings which have been erected are of course new, and designed with a special view to stability and efficiency. The tornado has been a blessing in disguise. Full concrete foundations have been put in to replace the loose boulders on which many of the former chapels stood, and to these foundations the buildings are anchored with iron bars sunk in the concrete. The pitch of the roofs has been lowered and a type of building designed for wind resistance has been adopted.

The new chapels are

at least fifty per cent more stable than the former ones.

It is a great joy to our Indian people that their churches have been so admirably restored without taxing their limited resources, and everywhere this gratitude is voiced by rejoicing congregations. It has been a difficult task, but admirably accomplished under the leadership of the Revs. David W. Clark, Paul H. Barbour and Clyde B. Blakeslee.

The first of the rebuilt chapels to be set apart for its sacred use was the



ST. ALBAN'S CHURCH, LOWER  
BRULE

Consecrated by Bishop Roberts on  
June 14, 1925



CHURCH OF THE HOLY COMFORTER,  
LOWER BRULE  
*Consecrated by Bishop Roberts, June 14, 1925*

Ascension in the Big Bend of the Missouri on the Crow Creek Reservation. This is so designed that the sanctuary can be shut off from the body of the building, and the latter used as a gathering place for the people of the neighborhood, both white and Indian. It will be a great help in this mixed community. The service here was held at 11 o'clock on Monday morning, May 11, Bishop Roberts officiating. The chapel was filled and four were confirmed.

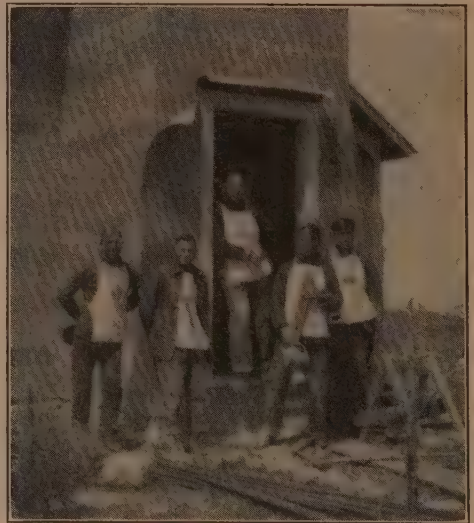
The next building consecrated, also by Bishop Roberts, was the Chapel of the Holy Name at Fort George on the Lower Brule Reservation. Every seat in the church was taken and six were presented for confirmation by the Rev. Paul H. Barbour.

On Sunday morning, June 14, at 6 o'clock, Bishop Roberts consecrated Holy Comforter Chapel at Lower Brule Agency, where two candidates were confirmed. In spite of the early hour and a hard rain, there was a large attendance, practically all Indians. In addition to Archdeacon Ashley, the Revs. Paul H. Barbour and John Decory, the Rev. Luke C. Walker, our oldest Indian priest in point of service, for many years superintending presby-

ter on this reservation, and the Rev. Joseph DuBray, who followed him as superintending presbyter, were also present. This is the most substantial and beautiful of our new chapels and takes the place of a remarkable church which was built by Mr. Walker. Fortunately, a considerable amount of the furnishings were saved and repaired, and are being used in the new church.

At 10.30 on the same morning, St. Peter's Chapel near Gann Valley on the Crow Creek Reservation was consecrated by the writer. This is a fine building, in a neighborhood where a large number of white settlers have moved in, and Indian and white people worship together. The congregation in attendance filled every seat in the church, crowded the aisles and the vestry room, and looked in through the window. It was a time of joy and thanksgiving.

At 11.30 on the same morning, Bishop Roberts consecrated St. Alban's Chapel, at Fort Lookout on the Lower Brule Reservation. This is built in the same style as the others, and is the third attempt of this brave little congregation. Two years ago their church



ONE REASON FOR SUCCESS  
*The Indians have given of their time and money  
to replace their ruined churches*



## INTERESTING DEVELOPMENT IN BRAZIL MISSION



ASCENSION CHAPEL, CROW CREEK  
*Consecrated by Bishop Roberts, May 11, 1925*

was burned and they immediately set about rebuilding. The second church was enclosed and nearing completion when the tornado completely destroyed it. Now at last they are worshiping in a permanent sanctuary which we hope will serve them for a generation to come.

All the above churches will be called upon to serve not only the Indian people, but the incoming white settlers.

One of the new problems we are facing in our Indian work is this amalgamation of the two races, and it is a great advantage that in place of the sometimes decrepit and ancient structures which were destroyed we have new and adequate buildings in which to carry on the work. South Dakota gives grateful thanks to her many friends who have made this achievement possible.

## Interesting Development in Brazil Mission

### Bishop Kinsolving Describes Visit to Japanese

**I**N September last I visited several Japanese colonies two days' train journey from São Paulo, with Mr. Ito, a catechist. I enjoyed all I saw of their life and felt quite at home among them. A few of the old colonial leaders speak Portuguese freely. I could communicate with the rest only through him. It quite recalled my first days in Brazil. After twelve baptisms and ten confirmations a service of benediction was held in the open air on the lot purchased by Mr. Ito. The hymn was sung in Japanese and they joined audibly in the Creed and Lord's Prayer and followed in their Prayer Books Mr. Ito's reading of the Collect, Epistle and Gospel for St. Matthew's Day, it being

the 21st of September. Apparently, there was not an illiterate person present, quite in contrast to country congregations of Brazilians.

I then had the pleasure of speaking in English, a privilege I get not more than a half-dozen times a year, which was rendered into Japanese by Mr. Ito. He is a speaker of much fervor, grace and apparent eloquence, has an attractive personality and great energy. I found he had raised sufficient funds among his Japanese compatriots to pay the passage of Mr. Kiyoshi Iso (whom I confirmed in April last) to Japan for a three years' course in the Central Theological School, Tokyo, to fit himself for work in Brazil.



KINDERGARTEN AT EL COTO DE MANATI, PORTO RICO

*Mrs. Droste finds that the influence of the kindergarten on the parents is very great, sometimes resulting in the whole family connecting themselves with the church*

## Another Dream Come True

Large Returns From a Small Investment in Porto Rico

*By Mary Droste*

Wife of Our Missionary at El Coto de Manati

**A**NOTHER one of our dreams came true when on the 8th of September, 1924, we received the little ones, who appear in this picture, as our first kindergarten pupils. For a long time we had wished to start a kindergarten, and a kind friend of our mission to whom I had spoken of our desire to do something for the children under school age had given me twenty dollars as a starter.

To equip a kindergarten and pay the salary of a kindergartner would cost a great deal more and our good Bishop was unable to promise any financial support for the undertaking, but we remembered how when we started to build the chapel we had only five dollars, so surely we could start a kindergarten with twenty-five dollars!

The first thing we did was to order

twenty-five little chairs. After we had those, it just happened that a small house of our own, which we had rented to the rural school teacher, became vacant, so we remodeled it to serve as our kindergarten-home.

We arranged with a young girl, who had had two years of high school training, to become our teacher, and then we set the opening day and enrolled twenty-five children.

How they enjoy their *escuelita* (little school)! The visitors who come to our mission are very much pleased when they see the little tots at work or at play. Gradually we have added to our equipment so that at present we have things fairly up-to-date. Some kind friends have helped us to meet expenses and soon we will complete our first year's work.



# My First Six Months in North Texas

The New Bishop Reports an Increase in Confirmations and Many Other Signs of Progress

*By the Right Rev. E. Cecil Seaman, D.D.*

Bishop of the Missionary District of North Texas

SEMI-ANNUAL reports in the Missionary District of North Texas show confirmations to June 30 to have been one hundred, representing more than 10 per cent increase of the communicant list of January 1. Thirty-nine of the candidates were presented by the Rev. R. N. MacCallum, rector of St. Andrew's Church, Amarillo. There were seventy-one confirmations in 1924, and sixty-nine in 1923.

The Rev. Frank Eteson, after four years of effective work at Big Spring, Colorado, and Sweetwater, takes charge of the student work at Canyon, seat of the West Texas State Teachers' College, in July, and will occupy the attractive rectory just completed at Plainview, with which important mission he will divide time. A mission priest has been called for the vacated field and is expected to take charge in July.

The Rev. George Vernon Harris in May took up residence in Lubbock where he is arranging a program of active service to be shared by the growing city's resident congregation with the faculty and student communicants of the North Texas Technological School to be opened in September. A suitable lodge with equipment similar

to that of a parish house will be built immediately. Mr. Harris will minister to several adjacent towns.

The Rev. Percy W. Jones was transferred from Coleman to Stamford in June, to have pastoral care also of Albany and Spur.

The Rev. L. L. Swan of Clarendon has inaugurated a schedule by which Childress and Quanah each have two Sunday services a month without reducing the former number of services in Clarendon. In this latter mission a permanent parish house is about to be started. Mr. Swan continues in charge of the mission at Shamrock.



BISHOP SEAMAN

It was found necessary to remodel the house which was on the beautiful lots given the district by the heirs of the late J. M. Shelton of Amarillo as a permanent Bishop's House. The contract was let for \$11,000, the work is well under way and I and my family expect to be settled in the house by September 1. Funds are now being raised for the cash portion of the contract.

The district has remitted to New York \$1,653.81, 33 per cent of its full combined quota for 1925 and 63 per cent of the budget share. All parishes and organized missions, and some

preaching stations have contributed to this fund. Mr. J. B. McClelland of Clarendon is treasurer.

Mr. Henry S. Gooch, the Bishop's financial secretary, reports that every organized mission is paying a substantial proportion of the stipend of its missionary.

Two intensive evangelistic missions have been preached this summer, one by the Rev. Raimundo De Ovies of Trinity Church, Galveston, for the Rev. W. P. Gerhart in Abilene; and the other by Bishop Seaman, assisted by the Rev. Frank Eteson in Colorado. There were confirmations as the result of each.

In Coleman a six-year mortgage on a church lot was paid in June, and the Church's equity in a block of ground in the same town has been sold at a low figure to facilitate the erection of a public High School on the property, which has been in litigation for the past five years. A suitable rectory will be built with the proceeds of the sale.

The Church School at Big Spring won the Bishop's banner for the largest per capita Lenten offering for missions. It averaged \$4.45 per capita. The District's Church School Lenten

offering was \$708.77, a considerable increase.

Emmanuel Church School, San Angelo, under Mr. Arthur Newton, lay reader, won the banner for recruiting. Its gain during Lent was 15 per cent. Both these banners were delivered the Sunday after Easter.

The North Texas *Adventure*, the district monthly paper edited by Mrs. Carl Goodman of Plainview, published successfully six newsy issues during the half year.

The first thousand dollars of the Bishop Temple Memorial Endowment Fund has been invested, thus laying the foundation for the ultimate endowment of a diocese in North Texas.

On June 19 in St. Stephen's Mission, Sweetwater, I blessed a white marble font given by the district branch of Little Helpers in memory of Eugene Cecil Seaman, Jr., 1913-1918, together with a silver baptismal shell given by Mr. and Mrs. J. M. Dorsey of Baltimore, and a processional cross and chancel service books given by John W. Paret and Mrs. Alice Paret Dorsey in memory of their father and mother, the late Mr. and Mrs. J. F. Paret.

## Church Schools, Both White and Indian, in Idaho

ST. MARGARET'S, Boise, is a splendid school for girls. Owing to the fact that the state has been going through very severe financial depression many of the parents have found themselves unable to pay the full tuition for their daughters and rather than have them sever their connection with the school the cost of tuition has been lowered. This procedure, deemed expedient because the school is exerting a profound influence on the religious life, not only of the girls themselves but on the homes from which they come, makes necessary an appropriation of \$12,000 annually from the national Church.

THE Church School on the Fort Hall Reservation, Idaho, is helping thirty Indian girls to be cleanly and orderly in dress and home. It is an interesting fact that most of their mothers were also educated there. The work of our Church is the only religious work that is being done among the Indians on the reservation. It should be intensified by adding a clergyman fitted to labor among them. Practically no religious work is being done outside of that at Fort Hall School and the Government School.

The women workers at Fort Hall are supported by the United Thank Offering of the women of the Church.



# Here and There in the Convention City

## Points of Interest, Old and New, for Visitors to New Orleans

Next October the attention of all who take an intelligent interest in the affairs of our Church will be focused on the meeting of General Convention, and a great number of Church people will find themselves for the first time in New Orleans. From time to time we hope to give our readers some notes on places of interest in this beautiful city, whether in connection with our Church or with the early history of our country.

### St. Paul's, the Mission Church

THE Quiet Hour of the Woman's Auxiliary will mark the opening of the General Convention in New Orleans this October. This service will be held in St. Paul's Church, founded nearly a century ago by a missionary society and foremost since then in local missionary work.

Three bishops have been elected within the walls of this historic old church — Wilmer, Wingfield and Gal-leher and the first convention of the diocese presided over by Leonidas Polk, first Bishop of Louisiana, was held there.

St. Paul's Parish was founded in 1836 by the newly-formed Domestic and Foreign Missionary Society, with the Rev. J. T. Wheat as "missionary to the upper district of the city." There is mention of this in THE SPIRIT OF MISSIONS of that time. For a year services were held mainly in a school-room, but earnest and untiring effort soon obtained a better location for the church. The present building was erected in 1854.

When the rude jar of the Civil War was felt throughout the country the pulpit was occupied by Dr. Charles

Goodrich, the first rector, who served the church devotedly for fifty-one years, originally as a lay assistant to Mr. Wheat when St. Paul's was a mission. Dr. Goodrich figured in one of

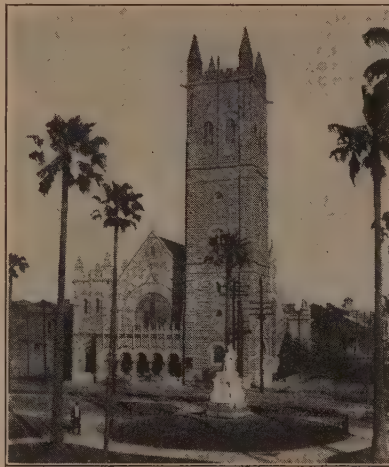
the dramatic incidents of the "war times" which have become cherished traditions in New Orleans. Older members of St. Paul's still recall that October Sabbath when "Ben Butler's" soldiers entered the church with orders to arrest the rector for not praying for the President of the United States.

Dr. Goodrich was on his knees in the chancel, absorbed in the service of morning prayer. The soldiers halted, at a

loss, but an officer preceded them up the aisle. Then the white-haired senior warden, Mr. Thomas Sloo, stepped in front of him and with lifted hand, said in a tone of solemn authority: "Touch not the Lord's anointed!"

Dr. Goodrich arose, blessed and dismissed the congregation, then submitted quietly to arrest and was sent a prisoner to Fort Lafayette, New York.

The missionary character of the parish has steadily persevered and is a benediction from the past.



ST. PAUL'S CHURCH, NEW ORLEANS  
*The statue represents Margaret Haugherty who furnished bread free of charge to all the orphanages in the city*

# The Miners' Church at Peaceful Spring

Among the Collieries and Coke Ovens at Anyuen—A Vivid Picture of Our Work in a Little Known Part of the District of Hankow

By the Rev. Walworth Tyng

Missionary at Changsha, China

PEACEFUL Spring is the Chinese Anyuen, a city of 40,000 inhabitants just over the line from us in Kiangsi Province. It is the seat of the great Pinghsiang Collieries, employing 10,000 workmen. Ninety miles of

however indifferent railway make the church more accessible for supervision from Changsha, Hunan, than from any other centre, so that we are getting up an intimacy with coal. It came time to make an inspection trip this October, and at first it looked as though there might be a rare treat. The chief

engineer ("foreign") on the railway occasionally has a private car at his disposal, and he invited us to make the trip with him. But when the day came the car, according to the prevailing situation nowadays, was not to be had, as it was "in the hands of the military", who take much of the good in China and return mostly harm instead. But the Anyuen church had to be visited, and we had to take what common lot allows.

Now there is but one passenger train a day, a "mixed train," or a "construction train," from Changsha to Anyuen, and it takes, if you are fortunate, only about nine hours to do the ninety miles. With visions of the private car that might have been we went to the ticket

office to buy a third-class ticket (there is no other class sold for these trains) and there watched the Chinese policeman deal with the Chinese crowd. In uniform complete and with indifference superb he watched the near-riot around the ticket window. The jostling might have been stopped, but I suppose he was used to it.

Out before the station was our train, the real Oriental Limited. There is a train called the Oriental Limited on a certain American railway, but like the Holy Roman Empire, which was neither Holy, Roman, nor an

Empire, that train is neither Oriental nor Limited. Our train was both Oriental and Limited—that is the accommodations offered were limited as to space, but the throng of would-be passengers seemed unlimited in numbers. A struggling swarm of humanity besieged every car entrance, doubly formidable with bulky Chinese baggage, especially the ubiquitous *wan-lan* or net-covered basket with contents of everything under the sun. With the cars full inside and out, there seemed small chance for "the foreigner." But some inward propulsion urged him up forward to a small gray box car, into which he thrust himself with coolie and baggage. There were soldiers inside sitting on a few big



ON A BARE HILL-TOP IN CHINA

From left to right, Mr. F. C. Brown, Bishop  
Roots, the Rev Walworth Tyng



## THE MINERS' CHURCH AT PEACEFUL SPRING



PLAYGROUND OF THE PINGHSIANG COLLIERIES SCHOOL

*This school of three hundred boys is not under mission control but there are Christians among the teachers. In the background is the Church of St. James*

bales of merchandise and they said, "This car is reserved." But we smiled, and then they smiled, and the two rival powers in China today, the soldier and "the foreigner," were friends and companions for the first stage of the journey.

Having gotten a place in the train by this miraculous and hair-breadth escape, we sat down on the roll of bedding with its oil-cloth protection and read *Between the Old and the New Testaments*, by Charles, while the train first made up its mind to start and afterwards bumped along the rails, the landscape slowly drifting by.

The first third of the journey brings one to the railway junction of Chuchow, at the southern end of the Canton-Hankow Railway as thus far built. The town of Chuchow has three thousand inhabitants and expects a future, but it is not an exciting place to spend an hour in, while the engine is changed and much switching ensues. However, we were in a position to appreciate and use the long delay, because we have a

chapel only three minutes' walk from the station, with a catechist in charge, and also a day school with a young man, an ex-soldier of Revolutionary days, as school teacher.

We asked the catechist for news, having in mind troop movements in those unsettled days when the whole North was embattled and the nearer outlying sections of our South were brigand infested. He thought we might have trouble farther up the line, but his chief news was of a recent local incident. It appears that a soldier of the garrison had insisted on riding the cow-catcher of the locomotive. During his sportive antics he fell off and was killed. Whereupon the Chinese locomotive engineer fled. But the other soldiers must have revenge on somebody, so they beat up the station-master badly and then assaulted the locomotive itself. Everything breakable was broken and everything removable removed.

The catechist himself was hoping to arrange his wedding for this autumn season before the cold weather set in

## THE SPIRIT OF MISSIONS

and the more expensive clothing required for winter made the cost of the wedding prohibitive. But Chuchow was now no place to which to bring a bride. Hardly a week before we had to rush an American flag up there to put over the chapel, lest the soldiers make it into a barracks. As it was, they were in a large building right opposite the chapel door. So, like many another of the joys of peace, this joy was at present denied the unoffending citizens to their own loss and that of the Church.

At Chuchow I lost my place in the reserved freight car, the car being there cut out of the train for military use. But the railway guards found me a place this time in the Post Office car, at the other end of the train. As the train is turned end for end on the "Y" switch at this junction, I was again near the front of the train, with an open gondola car in front of us, where a pathetic donkey tried to keep his feet between the people and the bales of freight. In the car with us was a Chinese lady with a small child on her

knees and a live chicken in her baggage.

The trip means two cold meals and brings one to Anyuen long after dark. It was a relief to weary waiting to catch a sight ahead of the light from the Anyuen coke ovens thrown up on the dark and cloudy sky. As we pulled into the station at the end of the line, there was a welcome to banish all other thoughts. First came in sight the plainly marked pair of lanterns with the characters "Holy Catholic Church" so that the friends would not be missed on the dark platform. Behind the lanterns, the Chinese clergyman, the catechist, members of the vestry, and a number of the Christians. There was among them the chief pillar of the church, foreman for the mines of all the men above ground, over a thousand workmen. He is an old Boone student, hospitable host to the visiting missionaries. He and the rest now led us up the broad main street that makes Anyuen so different from the Southern China cities, to his comfortable and roomy semi-foreign bungalow.



VIEW OF THE CITY OF ANYUEN FROM THE CHURCH OF ST. JAMES

*Anyuen means "Peaceful Spring." It is a mining town of 40,000 among the mountains of Kiangsi Province. The work of our church here is most interesting*



Anyuen is a one-industry place, a company-city, even to the ownership of the land. Most of our members are connected with the mines, and most of them on workingmen's wages, not too high at best, and now somewhat in arrears. Formerly there were twenty-two German engineers managing the mines, but these were all eliminated at the World War. Under Chinese control efficiency has steadily gone down. Bolshevik propaganda has streamed down from Russia. All the men here and along the railway belong to the Workingmen's Club, with a membership of thirteen thousand, led by young agitators with more zeal than wisdom.

As one enters the club building there faces one a large portrait of Karl Marx. One looks up from talking with a secretary in his office to see a smaller picture of Lenin on that wall. There is a hall to hold 2,000 men, where exhortations are heard against capitalism. We find that men who feel too poor to pay their church pledges have their wages automatically deducted for Club dues regularly, and the Club is a force to be reckoned with—in some respects for good. Much of the Club income goes into maintaining schools for hundreds of children. But in some respects it is a dangerous element. The standard of work goes down.

Formerly coal cost a (silver) dollar a ton at the pit-mouth. Now it costs two. Formerly the waste rock measured up about 10 per cent. Now the workmen are more careless and the waste rock has reached about 40 per cent. Wages used to be too low, even for China. But they have been doubled, while output and quality of work have both gone down.

There are 6,000 miners below ground. Their wages are still low compared to American rates. But a much smaller number of men in America would produce the same output. And the fact speaks for itself that the mines at present do not pay. The best of the 600 tons of coke (6 trains a day) goes to the Tayeh Iron mines, by rail and

water. But the supply is not sufficient and other coke is brought from Japan at a price cheaper than coke can be supplied from Anyuen. The mines are now running on, hand-to-mouth, perforce skipping pay-days, till the men are now two months in arrears. It is a serious outlook for our Christians.

There are no "Sundays" at the mines. There are two rest days a month, on the first and the sixteenth. But we have regular Sunday services, and the church is full. The Bishop confirmed thirteen at his recent visit, and that puts the communicant list at St. James Church now at over 130.

This church is one of the most interesting in the diocese. The people own their own church building, and they have themselves just financed the purchase of two houses behind the church, one for a rectory and one for day-school. They are bunding the hillside neatly with a brick wall, and they are enlarging the church.

Almost a mile away, down on a branch of the main street, we have a rented street chapel, where the catechist lives and does most of his work. Four miles away over the hills, or five miles around the big railway curve, is Ping-hsiang Hsien, the county seat and a walled city of 30,000 people. Some of our Christians live there and walk every Sunday to Anyuen and back for Sunday service later in the day in Ping-hsiang, holding a Sunday School and an evening evangelistic service at the house of the leading member. This same member, by the way, has a private soap factory at his house, which he tries to use—and successfully—as St. Paul his tent-making, as a support for preaching the Gospel.

These Christians wish us to open a church for them in Ping-hsiang, which we most surely ought to do.

The walk across country from Ping-hsiang to Anyuen is a beautiful one in October or November. The road winds among the hills, which, in November, are covered with blossoming tea-trees. There are two kinds of tea plants, the

low bush for tea-leaves, and a small tree with white blossoms, which ripen into pods of seeds that under pressure yield the tea oil so much used in Chinese cooking. Half-way between the two cities we had pointed out to us the Christian cemetery, a plot presented to the congregation by the senior warden, and now being made more sightly with some grading of the slopes and a gate-way. There was another cemetery which he was instrumental in getting the mines to buy for poor workmen dying without relatives to care for their burial.

A visit to Anyuen is a round of religious meetings and of social gatherings. Every meal is a feast. All the officers at the mines are most cordial, even if they are not Christians. Our Christians entertain us, but also the officers have done the same. There are many parish calls, and there must be arranged a time for the workers as a staff to gather at the chapel before God in prayer, seeking His help in the great tasks before us, the more serious in these troublous times, because our church is the only one, Protestant or Catholic, in Anyuen; although there is a small group of Roman Catholics, without a priest, who presented scrolls to our church at the Consecration.

The trip back to Changsha was a glorious one after the October frosts. There is a sort of tree that spots the landscape with vivid red, warm as the send-off of our friends who came to see us off. Between the great hills are terraced fields of golden grain, uncut here, and there reduced to stubble. The contoured dykes and paths are of the East. Each around its ancestral Temple, of Chou or Tao or Li, are the clustered hamlets. The house walls of rammed red clay are suggestive of the pink-stuccoed farmsteads of Italy. Ping-hsiang is most picturesque of all, with river, bridge and wall,—from city wall a stretch of plain to the greater ramparts of the hills. The oranges are golden in the autumn, as in Tuscan orchards, and the pumeloës, show like



ST. JAMES CHURCH, ANYUEN

*This is the only building for Christian worship in the city. It was built and paid for by the Chinese who are now enlarging it*

small yellow moons against dark leaves.

Down through Western Kiangsi the railroad winds and winds between the hills to a land hotter in summer and colder in winter than the lovely valley behind us at Peaceful Spring. On either side there may be household gardens of peppers, green or red, much eaten in these parts, although they bring tears to the eyes of the northern guest. There is a wet patch of *ngeo* (arrowroot), a dry patch of hemp for Chinese "grass-cloth" (coolest of summer fabrics), a tiny cotton field to give the farmer wadding for his winter clothes, and a bright green stretch of *peh-tsai* (chard). Later there appears a something that looks like a straggling line of Indian corn. But it is *kao-liang*, or millet; the seeds of the tassels yield Chinese wine.

And so we came back to Changsha, only twenty-five years ago barred to all foreigners, but now how far ahead of any other city in the province, with churches, schools, hospitals, and comfortable Christian homes, dotting the city from end to end with witness to a higher life.



# Still Loyal to Tokyo's Slums

Undaunted by Calamity, a Japanese Pastor Will Continue His Good Work Among the Poor

*By the Rev. Yoshimichi Sugiura*

Founder of the True Light Church, Tokyo

BESIDE the damages by the great earthquake and fires of September 1st, 1923, that may be shown in figures, there is another kind in my church which revealed itself to be greater and greater as days passed. My church was located in the southeast end of the city before the fire, but almost all its members fled far away from it to seek their refuge in the western suburbs, and now they have one after another settled there never to return again; thus their new abodes are dotted along the electric railway line for many miles around the city.

They are so scattered and so far away from their old church site that we cannot build a temporary church at the former site and with the people on the other side of the city at the distance of from five to twelve miles between. So I was obliged to hold our service at Takinogawa Gakuen Chapel, as it is about in the centre of the widely scattered people and more or less convenient to most of them. My people are all very earnest and trying as best as they can to overcome all sorts of difficulties in attending the church ever since.

I must not lose these people, I thought, as they are necessary element for the future development of my church. I thought it best to get the new site for the church somewhere near Shinjuku railway station, and apart from it to carry on my social work in the southeast end on the other side of the river, yet keeping the two in close relation. Under such circumstances I kept on my work for these twelve months, taking pastoral care over so widely dispersed herd and trying not to miss any opportunity for mission work through

them, as well as helping the poor in my pre-quake field in the southeast end of the city.

All of a sudden, however, there seems a new way is opened now for me to make a forward step. Bishop Motoda has a plan to open five new meeting houses for those who recently moved over to the outside of the city; and he asked all churches of the city to send their members who are now living near these new meeting places. It is a very timely plan for the protection of their faith, as well as for the development of the church in the field so fertile. And now it so happens that all of these five places are just in the vicinity of where my church people are living now; and there is every hope that they will grow rapidly into new parishes, if the people be separated from their mother churches to join these.

Of course, I have a deep pain in my heart to part with my people, with whom I went through all the horrible experiences, helping each other, in the great earthquake and fire, which destroyed so many lives of our brethren and who had been under my pastoral care so long. But I must think for the benefit of their spiritual welfare first.

At the same time, however, the cries for help from poorer church members, still remaining in the former southeast end parish, as well as from the poor people and laborers on the other side of the river, are sounding stronger and stronger every day as they are returning to their former quarters and increasing in number there now. There is really greater need of my work for them now than before, and even the municipal authorities are asking me to

introduce my religious influence into their social works around my former church site.

Under such circumstances, my only course to take is to persuade those members of my church who are living now near the new mission houses to go to those meetings and belong to the new chapel, and I, on the other hand, to concentrate all the energies of my declining age to my life's work in Honjo and Fukagawa slums and once more start anew in building of a new and second True Light Church in that dark quarter among the poor people who look to me as their friend.

I firmly believe this is God's command to me, at least I strongly feel so, after waiting one year for His direction since the disaster. I feel that I am The Man that the Lord sent to those people in that "East End" of this

city. Who else, having no experience, can do the work? I would with greatest joy obey the will of the Lord, and most gladly devote my remaining life to the work I have been doing for more than thirty years now.

At this time all churches of this city are assiduously striving to put themselves on the wholesome financial basis and realize their hope to make the diocese independent. But my way seems to be in the other direction. I must go forward on the way God points for me until I die on my own battle field, for I firmly believe the Lord's name must be glorified by the poor in this way. It is my hope that all my friends will understand my peculiar position under special circumstances and hereafter kindly look upon my work with even more sympathy and prayers than before.

## A Macedonian Cry From Japan

American Missionaries in Convention Assembled Petition General  
Convention for Continued Support

OUR American staff in Japan appeals for reinforcements. A few weeks ago the entire body of American missionaries of all three dioceses met in Kyoto for a careful consideration of achievement, need and possibilities. It was the most

important gathering of our American workers for many years.

After a deliberate study of the facts, the conference adopted, by unanimous vote, the following petition to the General Convention which will meet in October.

Resolved: That in the opinion of this Conference the successful prosecution of the work of the Church in Japan depends, as it did in the first years of evangelization, upon the sympathetic support of the whole body of the Catholic Church, to be realized in a continued supply of foreign workers and foreign means,

Therefore, we, the whole body of missionaries of the American Episcopal Church in Japan, petition the Church at home, through the House of Bishops and House of Deputies, in General Convention assembled, not to abate any of its early zeal in sending priests, women workers, medical workers, teachers and material means to aid in carrying this Empire forward into complete Christian citizenship in the Kingdom of God; we know that true spiritual leadership is welcomed by the Japanese Church come whence it may, and we feel sure the Church in Japan is looking to its mother Churches in America and Great Britain to continue their contribution to this leadership.



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



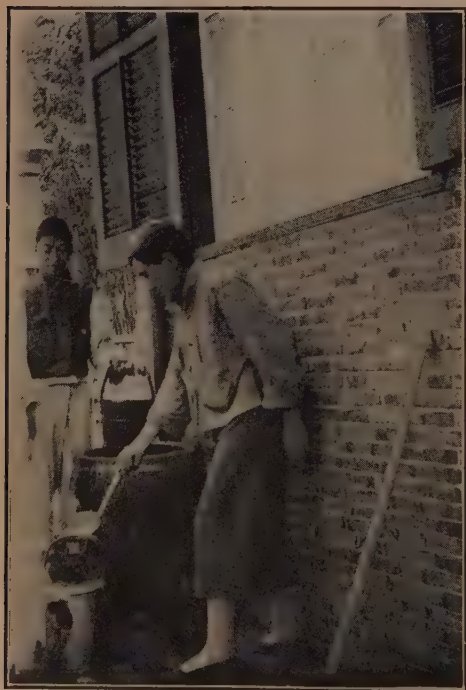
THE NEW CHURCH OF THE TRUE LIGHT, TOKYO

*The Rev. Yoshimichi Sugiura carries on his settlement work from this new chapel. It replaces the one destroyed by the earthquake and was built with funds given by the Government*



## TWO VETERAN WORKERS IN THE APPALACHIAN MOUNTAINS

*Archdeacon Neve of Virginia is the founder of the Order of the Thousand Fold. Deaconess Williams of Dante, Virginia, has been going about among her mountain people for many years*



## "A CUP OF COLD WATER" IN A CHINESE CITY

*St. Andrew's Hospital, Wusih, supplies the neighborhood with pure cold water from its artesian well. At the right is the catechist reading the Scriptures to the crowd*





### AUDUBON PARK IN THE CITY OF NEW ORLEANS

*Under these beautiful oaks festooned with moss will be held the opening service of General Convention, October 7, 1925*



### THE BIENVILLE HOTEL IN THE CITY OF NEW ORLEANS

*The whole of this hotel has been taken for the accommodation of delegates and other visitors to General Convention. Rooms for the officers of the National Council have been reserved on the second floor*



# THE CLERGY, CHOIR AND PARISH WORKERS OF

*The smaller choir boys sit in front. In the second row, seated, from left to right, C. Tzang, the Rev. Walworth Tyng, the Rev. W. Wuan, Deaconess Stewart, Miss [unclear] stands the Rev. John D. Mowrey*





UNITY CHURCH, CHANGSHA, CHINA, ON EASTER DAY, 1925

*Mrs. Tzang and her little girl, Mrs. John D. Mowrey, Mrs. Walworth Tyng, Mr. Pun, the Rev. [unclear], and Deaconess Dawson. Behind them are the older members of the choir. At the back and four members of the bass of the choir*



THE NURSES WHO GRADUATED FROM ST. LUKE'S HOSPITAL, TOKYO, LAST SPRING

*In spite of the fact that it is functioning in temporary barracks and tents St. Luke's continues to supply the highest type of nurses to be found in Japan*



THE NATIONAL CENTER FOR DEVOTION AND CONFERENCE AT RACINE, WISCONSIN

*Taken on the occasion of the Triennial Assembly of Church students from every part of the country June 17-24, 1925*





#### WASH DAY ON THE EUPHRATES RIVER AT THE PRESENT TIME

*Life in the Near East presents a curious mixture of old and new. The dresses of some of the women look quite modern, but the mode of washing is still as primitive as ever*



#### AN OLD WATER WHEEL ON THE TIGRIS RIVER

*Some of these old water wheels, which have stood for no one knows how long, have been repaired and still turn to meet the needs of the modern workers in the Near East*



MEMBERS OF THE CAMEL CORPS WHO PATROL THE SYRIAN DESERT  
*This is one of the most picturesque sights to be seen in the Near East. The men whose pictures we show were stationed at El Ghain, a fort near the border between Syria and Mesopotamia*



# Travels of a Secretary in the Near East

Through the Syrian Desert—Sandflies and Jackals Make Rest Impossible  
—Caravan After Caravan Passed Until Bagdad Is Reached

*By the Rev. W. C. Emhardt, Ph D.*

Field Secretary Foreign-Born Americans Division  
Department of Missions

## Part III

This is the third of a series of five articles describing a journey taken last summer by Dr. Emhardt for the purpose of establishing better contacts with the Eastern Churches. The trip was made with official sanction but entirely at the Secretary's own expense. The last chapter left Dr. Emhardt at Aleppo preparing to cross the Syrian desert with Bagdad as his objective.

AT daybreak on the second of July, we were prepared to start from Aleppo for Bagdad. Immediately we had to contend with the Oriental casual consideration of matters of time. This extends to the car itself. It was described by the owner as a comparatively new Ford. Of course, a 1915 car was new in comparison with the ancient citadel at Homs—such an obvious fact required no camouflage. It was unnecessary to replace the worn-out seats or mend the large tear in the top, which a passenger could easily hold together when the sun's heat was too intense, or tighten a few body bolts. Such things were not out of place in a car that was comparatively new. Naturally, he arrived an hour late, and then we found that many of the formal visits to police prefects and dispatchers on the journey had been forgotten until the foreign passengers were there to pay the baksheesh. The sun was quite high when we at last left the city and began to cross the desert.



DR. EMHARDT AT ES-SABKHA  
*This roof was his bedroom with boards to sleep on and the stars above*

Questions are often asked about desert roads. As a rule the floor of the desert is hard and flat. Wisdom drives one to the caravan trail. A caravan trail is meant for camels, and a camel is not distressed by inequalities in a road which would discourage a burro. Of course, where automobile traffic is common, as from Damascus to Bagdad, the road becomes passable from use. Where, however, the passing of

an automobile becomes an event, this is by no means the case.

The first part of the journey proves entirely uninteresting. It is merely sand and more sand, except the few beehive villages, made of unburnt clay, and appearing like a collection of large beehives encircled by a wall. The first convenient stop is the outpost at Mes-kinah, near the ancient Barbalissus. Thence we descend to the banks of the Euphrates and travel within a few miles of the river, passing Circassian and Syrian villages, including a small village, Debseh, on the site of ancient

Thapsacus, the Tipshar of the Old Testament (1 *Kings* IV:24), where Alexander the Great crossed the Euphrates.

One is filled with depression as he drives along the sandy desert extending to the river's banks. We see on all sides old waterwheels which formerly filled the irrigation trenches. Even in midsummer the river carries an immense body of water permeated by a limestone silt. So large is the percentage of silt that one's hands are discolored as he thrusts them into the stream. It is easy to picture the fertile fields and the forests even that once made possible the flourishing cities that in forgotten centuries bordered the banks. Greed and neglect have betrayed civilization and surrendered prosperity to the avaricious sands of the desert.

So little is needed to reclaim this land if Western methods are applied. What an ideal home for the refugees if proper protection is given! I have made this suggestion at various times since my return. I know what the Armenians have done in the San Joaquin Valley of California under conditions much more adverse. There they have made the desert blossom as the rose. Here, too, they can unlock again the treasure house of nature and support a teeming population.

A foreign people, however, must do the work. The Arab is a nomad, and will not apply himself to the task. The Turk is a parasite and lives to reap where others sow, or to waste the land regardless of the future. *Kismet* is the Turk's delusion and because of it he stagnates. How different the present course in Palestine! The Jews see the opportunity afforded on a much smaller scale by the Jordan and they will seize it. Soon the river will be harnessed; electricity will flow throughout the land; wheels will turn; the fields will fatten.

These thoughts fill one's mind as we enter the picturesque hamlet of Es-Sabkha. There is little here save a few huts, a tea booth and a khan or cara-

vanserai. It was growing late and night falls rapidly here. Baedeker warns us strongly against khans, but there was no other place to sleep. These khans are large rectangular buildings with an open courtyard for camels and cattle. On the second floor are a series of cell-like rooms of varying degrees of cleanliness—or uncleanness. Here we are supposed to sleep in winter and dress in the warmer months, when we sleep on the roofs. The room must be swept and sprinkled with water before one dare enter. Freshly-beaten matting is then placed on the floor. The atmosphere is thus made semi-tolerable and the risk of scorpions and smaller pestilential beings lessened.

The khan at Es-Sabkha was a little cruder than usual. Our bed was ingeniously and simply, if not skilfully, constructed. Several boards are placed on small boxes and, presto, it is done. Later in the evening as a special concession to the pampered Frank (for so all Westerners are called) an old quilt was resurrected and placed on the boards. My brief case formed an admirable pillow, and my overcoat, which must always be donned at sundown, formed sufficient covering.

A cup of tea and some native bread were soon obtained. Eight o'clock found us stretched in rows, gazing at the star-lit heavens, inviting sleep and awaiting another day.

At three in the morning all are awake and in motion. We must be off at sunrise if we are to profit by the cool of the early morning. Turkish coffee, native bread and a fresh egg and we are fortified for the journey. Our two gallon water jugs are filled and properly stopped with a cucumber. Water bags are filled for the thirsty radiator of the car, gasoline cans strapped on and we are off. We soon see the wisdom of our choice of resting place. El-Hammada, the next hamlet, is but twenty miles distant, but the condition of the highway beggars description. The country is hilly and rocky and the trail





CAMELTEERS AT SUPPER AT FORT EL GHAIN

*These men are members of the desert police. Coffee plays an important part in every Arab meal. The antique coffee jugs seen in the picture would be a prize for a collector*

chosen by the caprice of camels in centuries past.

Near El-Hammada are the ruins of the ancient city of Zenobia, of which the famous queen by that name was founder. At noonday we are again at the Euphrates at Deir es-Zor.

Deir es-Zor is the last important outpost in Syria. Here one must obtain his permit for crossing over into Mesopotamia. The border is many miles away, but there is little fear of one escaping across the desert. It is the place where the Turks escorted the deported Armenian women and children and turned them loose upon the desert, being careful to see that all approach to the Euphrates was cut off.

A noonday siesta is considered necessary by the natives, but this could not enter into our program. We had to cover two hundred miles that day—the Fourth of July, by the way. There was only time to fill our water jugs and bags, replenish our gasoline and procure our lunch—tea, native bread

and eggs. We dare not eat the plentiful tomatoes and lettuce.

The afternoon was unusually hot. One hundred and twenty in the shade—and no shade to be found—is a conservative estimate. As on the day before the monotony of the desert was broken by frequent mirages, some of which were most realistic. I recall one of a long neck of land with a pier and a vessel approaching. It seemed to be a special caravan season. We were passing one or two caravans every hour, occasionally we would see the lonely Arab, armed to the teeth mostly, on the hillocks searching the desert, just as we see him in the Schreyer paintings. Sometimes the trail brings us close enough to the river to refill our water bags. Again we are far inland ascending steep ridges. Picturesque ruins, the names of which are forgotten, are frequent. At Rahaba we pass a large ruined castle in a good state of preservation said to resemble the famous ruins at Palmyra.

At length we pass the frontier and approach El-Ghain, where we expected to find an abandoned khan.

A small stream marks the border. As we cross this stream we are passed by a Buick car containing one who was unmistakably an American. As we approach the old khan we find it again occupied. It has become the headquarters of the famous camel corps, composed of picked camelteers of the desert who act as the desert police. The American face is soon explained. Mrs. Marguerite Harrison and her companions are just returning from their long sojourn in Persia among the Baktiari tribes, who are featured in their famous screen production "Grass." This khan is shown in the picture as well as the camel corps at rest and in action.

We were most hospitably received by the captain of the corps. Before the greetings were over, servants were at hand with their coffee. It was not Turkish coffee this time but coffee served after the Arab manner. This is almost the pure essence of the bean, practically undiluted. It is served in a small cup about the size and shape of a blunt half of the egg of a Leghorn hen. Less than a half-inch of coffee is poured into the cup, which must always be received with the right hand. Cups are rapidly collected and served again without discrimination. Frequent servings are offered, but one must be careful to take three and no more. Of course this was the end of the day's journey.

Our Fourth of July had an American ending with an excellent meal of boiled chicken and then an hour around the campfire in the court of the khan. Here the several sheiks and their followers entertained the Franks, each taking his turn. Weird music, strange singing and always the ceremonial drinking of coffee.

We were given comfortable cots and the promise of a good night's rest. This promise was not fulfilled. The marshes harbored jackals, which yapped all night, and likewise bred sandflies.

Arabian coffee may be all right for the native, but is not meant as a steady beverage for the uninitiated Frank. A sleepless night gave an opportunity to watch the ingenious method by which the captain flashed his messages across the desert.

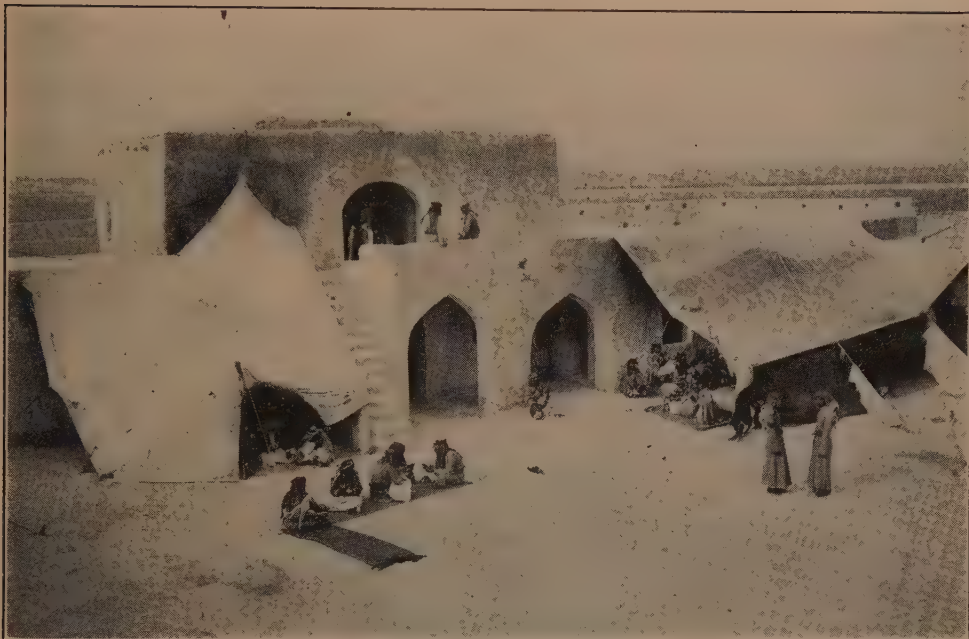
Morning found me covered from head to foot with a sandfly rash, which is followed often by high fever. We were on our journey, however, at day-break. Our chauffeur had been entertained possibly too well and forgot to fill our jugs with water. This is a serious thing in a desert where the few springs are mostly saline and the river water, while very pure, so full of silt as to be useless for those who are accustomed to quench their thirst by drinking rather than chewing water.

Apparently at this season all of the Bedouins are on the move. We pass camels in herds of many thousand, sheep by tens of thousand and hundreds of the black Bedouin tents. The day was unusually hot and the difficult trail made worse by the frequent lateral ravines.

After hours of travel we reach the little town of Aneh. Here we see what is possible all along the Euphrates and the Tigris. The irrigation ditches have been kept open and the waterwheels repaired. Water is poured upon the land, which gratefully yields her tribute. Date palms flourish as well as olive and other fruit trees.

We had hoped to breakfast here, but the khan is impossible and has nothing to serve. Slabs of native bread are offered everywhere, but they are covered with flies and are much handled by the natives. As all of Mesopotamia from here to Bagdad was under quarantine for bubonic plague, we dared not eat the bread or the attractive fruits. Another long stretch brings us to Hit, mentioned by Herodotus as Is. Here we meet the caravan route from Damascus. We spend several hours going through passport formalities. Here we quench our thirst with a watermelon and several cups of tea. In the





FORT EL GHAIN ON THE CARAVAN ROAD BETWEEN DAMASCUS AND BAGDAD

*The quarters of the commandant are in the tower at top. The figures in the foreground are Arab sheiks playing cards and talking gossip and scandal*

meantime the attendant of our chauffeur is put under arrest for an attempt at smuggling. After I had straightened out this difficulty by diplomatic recourse to baksheesh, I find that the gates leading into what is now a real thoroughfare to Bagdad were closed because of the dangers after nightfall between Hit and the first outpost of English gendarmerie at Ramadyeh. My diplomatic visa convinced the authorities that they should open the gates, so that I was able to reach Ramadyeh forty miles distant by nightfall. A courteous English commandant directed me to a comfortable khan and a most acceptable restaurant on the banks of the Euphrates.

An easy ride through a fertile country brings us to a frail pontoon bridge across the Euphrates. We spend some time watching the caravans which have congregated during the night pass over, and then some of the small boats which form the pontoon are slipped out that a large vessel may pass up stream.

At last we cross over to the small town of Felluja. More passport formalities and we are on our last stretch towards Bagdad. We stop for a short time en route to see a Bedouin threshing wheat by the trampling of donkeys driven ten or twelve abreast. Our stopping place is on the battlefield of Cunaxa, on which Cyrus the Younger was slain by Artaxerxes and Xenophon began his anabasis.

A few hours more through what is the real Mesopotamia, the middle land between the Tigris and the Euphrates, brings us to Bagdad. Humidity now combines with the intense heat to increase our discomfort, but more passport formalities prove that we are approaching civilization.

We are nearing Bagdad, the city whose name brings up memories of the *Arabian Nights*. Our sojourn in that home of Aladdin and the Forty Thieves, so dear to our boyhood, must be told in the next number of this magazine.

# A Woman's Work at Dubois

Ranges From Washing Windows to Conducting Funerals—No Service Too Trivial or Too Hard in the Cause of Christ and His Church

By Janet Walton

Church Worker in the District of Wyoming

(Reprinted by permission of *The Wyoming Churchman*)

WHEN I came to Dubois the 29th of last September, 1924, to take up the work of church worker here, as I passed the little log church on my way to the hotel, I said, "This is very picturesque." As soon as my room at the hotel had been assigned me and I was partially settled I went to the little church, for, naturally this is what I wanted to see first. I did not expect to find a church perfect in its appointments, or one that was even well equipped. I found some very crude, rough benches that had seen their best days, for two of them collapsed completely during Sunday School and service, after I had been here a short time. One or two old green shades hung at the windows in every

way but the right way, and I feel safe in saying the windows had never been washed in the history of the church. A soiled rag rug had been placed in front of the altar and a reredos had been made from an old white damask table cloth. There was a piece of green felt on the altar. White cotton fringe had been put across the front of this felt, but lacked about six inches of being enough to go across the entire front length of the felt. The lectern was bare. The altar and the lectern are the only two pieces of furniture we have hangings for.

After talking with several of the

women in the town and community, we planned a Christmas bazaar and bake sale, the proceeds of which were to be used to start a fund for pews for the church. At this bazaar we made con-

siderably over a hundred dollars, and our pews were put in the church the middle of February, home-made, but substantial and comfortable, with book racks, and varnished. We still owe about twenty-five dollars on the lumber bill. Mr. C. B. Voorhis, Kenosha, Wisconsin, and Dubois, Wyoming, donated the varnishing on the inside of the church, it being ceiled. Mr. Van Metre, manager of the Wyoming Tie & Timber Company, Chicago, Illinois, donated the white painting on the outside.

Mrs. F. A. Weety, Du-

bois, gave to the church two walnut collection plates. Up to this time we had taken our offerings in a china egg cup. St. Andrew's Church, Rev. M. B. Marshall, rector, Norfolk, Va., donated a hymn board, and white hangings. St. Andrew's Church, Norfolk, also gave us a large walnut collection plate, but in the meantime Mrs. F. A. Weety gave us collection plates, so we will use the refund on the Norfolk collection plate towards a font. Mrs. P. C. Nicolaysen, Casper, and Mrs. E. B. Helmer, Dubois, made us cash donations to be used for the altar in some way. We have new shades, which were a special dona-



MISS JANET WALTON  
*The "man of all work" at St.  
Thomas's, Dubois*



## A WOMAN'S WORK AT DUBOIS

tion and were a great improvement.

I did find here, belonging to the church, a very pretty little communion service given by a cousin of Bishop Thomas, Miss Alice Turner, Garden City, N. Y., who was confirmed in this church by Bishop Thomas.

There was curtained off one corner of the church with red rep, which the Bishop and priests on their visits used as a robing room. I am right now using this red rep as a reredos, for it looks very well and relieves the bareness and extreme plainness above the altar. When the Sunday School children saw what I had done they wanted to know where the Bishop was going to "dress" when he came. When I made the change I had in mind the new mission house. I have been wondering very seriously lately about the mission house! There is nothing we need so much and sometimes I hardly know how the work is going on without it. I hate to think of another winter without the mission house!

I must relate the experience of my first communion in Dubois. It was after I had been here a few weeks, Dean G. E. Renison, at that time living in Riverton, came to Dubois for Holy Communion. He was very good about taking me out in the country to meet people I had not had the opportunity of seeing, after which the time we had

to get dinner in and get ready for service was very short. He told me there was no communion linen and for me to borrow two damask napkins from the hotel. When I asked if I might have the loan of two I was told they had nothing but paper napkins. I rushed over to the other hotel, only to find the same condition existed there. I went to the nearest neighbor's. This lady was not at home, and her daughter handed me two linen napkins, only to find when I reached the church, they were very much soiled. I said that this could not happen again. In a few days the Lander Guild sent me a copy of a cook book, asking if I could not sell some of them for our church here. I started in to sell these books, to get the money to buy communion linen. My net proceeds on the books were \$5.50. I lacked \$1.50 of having enough to buy the linen, which was contributed by Mrs. N. M. Grant. The communion linen is now being made.

Our organ is very poor. The bass is very strong and the treble section very weak or very shrill. At the Sunday night service I play the organ, usually have to try to lead the singing, conduct the service, and give the address. Some reader may find it interesting to know that at one of our evening services the organ stool collapsed and I went to the floor with it. However, I have had the stool repaired and it is now very substantial. I have also re-varnished the organ and stool, which does not help the tone of the organ, but does add to the general appearance of things. We really need very much about a dozen folding chairs to be used for our choir on special occasions. We borrow chairs from the hotel when we have to have them.

Miss M. C. Marsh was good enough to come to



ST. THOMAS'S CHURCH, DUBOIS

*Where Miss Walton is parish-worker, curate, organist and helper in general of all who need her*

## THE SPIRIT OF MISSIONS

us in March and organize the Girls' Friendly. We organized with twenty members. I rented from Welty Inn a one-room cabin, which I had to give up June 1st, and in this was where all our meetings in connection with the church were held, the Ladies' Guild and the Girls' Friendly. At the first meeting of the Friendly some of the girls sat on the floor, some on my bed and trunk and the others in my four chairs. It seemed too bad for any of the girls to sit on the floor, so I have since borrowed two old chairs and brought down one of the benches we used in the church before we got our new pews. This stays just outside my cabin door, and on Saturday afternoons we move it inside for the girls. Even with this, one or two usually have to sit on the bed, for we have fourteen girls and they are all here every meeting. When the Ladies' Guild meets in my cabin I have to borrow everything I can borrow, chairs, cups and saucers and spoons. While our Sunday School is not particularly crowded, but how much more advantageous it would be for, at least, one of our classes to have their lesson in the Parish House, and this would be the kindergarten class!

In having a mission house I should like to have some good indoor games and on Saturdays let the boys and girls come and teach them games.

I have had to conduct four funerals since I have been in Dubois, there being no priest either at Riverton or Lander 89 miles away. Some of them for those without a relative and few friends, in a box made here, lined with bleached cotton and covered with black cambric. There is no one who can appreciate how hard it is to conduct a funeral of this kind, except the person who has been placed in a like situation. And at one of these funerals I had to play the organ, too. And then when we leave the church and start on the last journey to the cemetery, located on a hill just back of the church, the grade is so steep that automobiles can't make it, so we walk. The corpse is carried in a

wagon drawn by two horses and draped with black cambric. One of these funerals was on Friday. I had worked hard during the week, there had been so many extra things come up and we were having the silver tea on Saturday. I didn't hardly see how I was going to walk up this steep grade, finish the service and get down again. I felt I should save myself if I could, so I rode in the wagon with the corpse, sitting on the seat with the driver. The driver, I believe, appreciated this very much. At the grave we finish the service and sing a hymn and then the crowd quickly leaves. Everything is so crude, so harrowing. There is little to fill in the graves with but rocks. Most of the funerals there have been here heretofore they have gone straight to the cemetery, and there some one would read some verses from the Bible, and that was the end. I couldn't say how many people have said to me after funerals, "We are so glad you are here." "You have had such a nice service," and the deepest feeling is portrayed in the tone of the voices. I usually try to get some pretty fresh looking spruce and maybe a sheath and tie it with some pretty, bright, suitable color for these funerals and give it in the name of the church. On one occasion I made a wreath and put some pink geraniums in it and tied it with pink ribbon. It was quite pretty and was much appreciated, as in each instance they have been.

Only about three weeks ago I was asked to conduct a funeral from the church for a man who came to this country many years ago from England, and who taught school in this section. I was told he belonged to English aristocracy. It was the plainest funeral I have ever witnessed. He had received a letter from his sister only a few days before he died stating she was on her way to the states to see him. We tried to keep the body until her arrival, but it was impossible. I was also told his people in England sent him money from time to time, but he would not allow them to know his real situation.





DR. TEUSLER OF ST. LUKE'S HOSPITAL RECEIVES A WARM WELCOME

*A reception was given to him by his Japanese friends on his return from America. The guest of honor sits at the end of the table, at left*

## St. Luke's Hospital Welcomes Dr. Teusler and the X-Ray

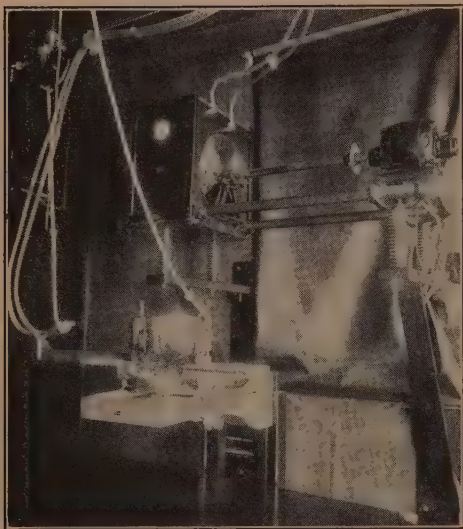
**The Staff Rejoices in the Return of Their Head and the Installation of the Most Wonderful Machine in the Orient**

**D**R. RUDOLPH B. TEUSLER, founder of St. Luke's International Hospital, Tokyo, recently returned to his post after a fruitful year in this country in the interest of the Japan Reconstruction Fund. Naturally his absence called for self-sacrifice on the part of the staff and due recognition should be given to the admirable way in which all those connected with the hospital, both Japanese and foreign, carried on the work.

Soon after his arrival in Tokyo a "Welcome Home" party was given to Dr. Teusler by three Japanese friends of the hospital. The Community House, built on the grounds of St. Luke's after the earthquake, was the scene of the gathering, and, says Dr. Teusler in a recent letter, "looked really

very attractive, with the several little Japanese booths dispensing food and an imitation garden with a bridge leading up to the central table. The Japanese certainly know how to do a thing like this and all of us were most appreciative of the friendliness shown and the generous spirit in which the affair was carried out."

One of the things which especially gratified Dr. Teusler during the year which he spent away from the hospital was the fact that he was able to send over an X-ray plant, the latest word in this aid to modern surgery and therapeutics, to replace the one given by Philadelphia Churchmen, which was destroyed in the second burning of St. Luke's. The Episcopal Church has been so often accused of always bring-



THE WONDER-WORKING X-RAY PLANT

*This picture shows only a small portion of the machine, "deep therapy" equipment, water-cooling system, tube stand and treatment table*

ing up the tail end of the procession that it is cheering to find an instance in which we are leading the way. The new plant which has just been installed is, *The Japan Advertiser* says, "the most complete and modern X-ray and physio-therapy laboratorium of its kind in all the Orient."

*The Advertiser* devotes half of one

of its large pages to a description, with pictures, of this wonderful machine which seems almost human in its capabilities. The power used is from the city current which passes through a transformer capable of changing the 220 volts to 25,000 volts. The room in which patients are treated is lined with blacklead sheeting an eighth of an inch thick. But for this method of stopping the ray, all the patients in the hospital would receive X-ray treatment whether they needed it or not.

It is beyond the ability of a layman to describe all that this machine is capable of. There are water-cooled tubes, facetiously called "Coolidge" tubes (the only ones in the Orient), which make cures possible in one-sixth the time heretofore needed. There are ultra-violet rays which can turn a corner and radiographs and fluoroscopes and an automatic plate-shifting stereoscopic machine—and many other inventions to cure all the ills that human flesh is heir to. And other equipment is on the way. The phototherapy lamp, the high-frequency treatment and massage apparatus are yet to come to gladden the heart of Dr. Kibby, the physician in charge of this department of St. Luke's.

## A Cup of Cold Water

By Mary W. Lee

THIS, and many thousand times this, is what the artesian well of St. Andrew's Hospital, Wusih, means to the whole neighborhood now.

For ten full months there has been very little rain and the canals of Wusih, dirty—very dirty—at best, are almost dry and filthy beyond description. The pitiful sight of the people going down to get buckets full of this liquid filth for tea, cooking, washing and every purpose, led Dr. Lee to put a public tap on one of that blessed well's pipes, and now all day long a steady file of water carriers comes and goes, taking away with them an unlimited supply of

the best water they ever drank in their lives.

We have always loved our well and the sense of cleanliness and safety it gave us; but can you imagine how much it means to us to know that it extends those same blessings to all our poor neighbors? We realize as never before what "a well of water in a dry land" means.

It is not too much to hope that of the hundreds who take away this pure and sparkling water, there will be some at least who will be led to drink of the Living Water, that they may "thirst no more".



# Church Students Hold a National Assembly

Young People From All Parts of the Country Gather at Racine  
and Discuss Campus Problems

THE students of our Church gathered in an Assembly at Racine, Wisconsin, June 17-24. As they meet thus once only in three years the meeting is of unusual importance. One can never tell exactly what will come out of a student gathering, and the "findings" are of great value as coming from the delegates themselves.

The resignations in 1924 of both the Rev. Paul Micou and Miss Agnes M. Hall, the student secretaries of the Department of Religious Education, had thrown the students on their own resources during the academic session, 1924-25. Mr. Micou was requested to continue part-time supervision of the work until his successor was elected, in which arrangement his parish agreed. Under these cir-

cumstances there could be no visitation of the colleges and but little personal attention from the office in the Church Missions House.

It was thought by the Executive Committee of the National Student Council, meeting last September, and later by a special committee called to outline a program for the year's work and for the Assembly, that in this crisis it would be well to have the students

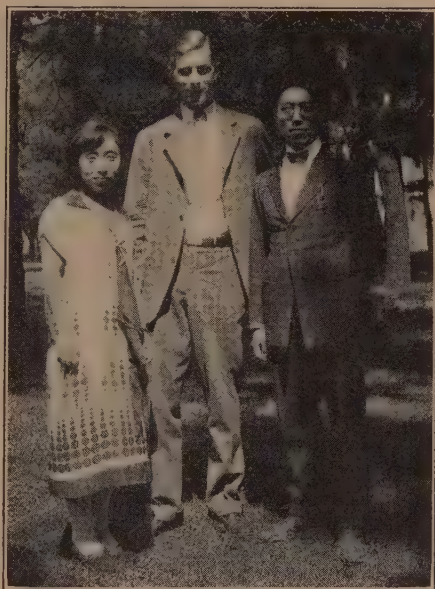
themselves develop their plans for the future, and in particular to state the fundamental reasons for Church student work. To this end a questionnaire for discussion groups was prepared, entitled *College Students and the Church*, the Provincial Committees were asked

to arrange regional student conferences, and the whole process was to be brought to a focus in the National Student Assembly which, held every General Convention year, was due this spring.

The questionnaire was aimed to bring forth answers bearing on the general thesis that the Episcopal Church has a distinct contribution to make to the general religion of the college world and that the making of this contribution is the chief ground for our work on each

campus. Reports of the discussions came in from all over the country, and these were edited into a twelve-page pamphlet, which was placed in the hands of all of the delegates.

The scheme of the Assembly called for the study of the spiritual background of the questions in a Bible class during the first period, followed by discussion groups led by students and by a forum of the whole Assembly the last



THREE HIGH LIGHTS OF THE RACINE  
ASSEMBLY

*In the center, Mr. Jackson Bruce, elected president of the assembly; at left, Miss Mitsu Motoda, daughter of the first Japanese Bishop of Tokyo; at right, Mr. S. C. Cheng of China*

hour of the morning. But within two days it was seen that the delegates were tired of topics so much debated in their Church clubs back at college and were eager for more practical discussions concerning methods of work. So, except for the Bible classes, the program was changed to meet their desires.

But this does not mean that the results of the questionnaire were scrapped or forgotten. They remained in the consciousness of the conference and reappeared in the report of the findings committee. Thus the reports from the discussions in college showed that in the general thinking of students there was little connection between morals and religion, the latter being considered a Sunday affair and a matter of beliefs. The Assembly finding was:

Whereas testimony seems to show that the religious faith of students plays little part in the solution of their moral problems, therefore, be it resolved that our college Church organizations endeavor to procure consideration and discussion of the place which religion plays in the moral life, and that typical questions of campus morals be so discussed in the meetings of our Church students that they will definitely formulate high standards of conduct, e.g., so discuss "honor" that our students will decide, whether or not there be an honor system, that they themselves will be absolutely honest in all their academic work as a means of expressing their loyalty to Jesus and their response to the guidance of the Holy Spirit.

The discussions revealed another thing which found its way into the findings:

Testimony received by this Assembly shows that students of this Church are not in general disturbed by the so-called conflict between science and religion, because of the broad position of our Church and her teaching that the revelation of God is one truth whether in nature or in the Bible. We therefore urge our college Church organizations to make our position in this respect known to their fellow students.

The apparent apathy of our students to some of the great issues of the day led to the following:

Whereas testimony has been received by this Assembly showing that our students are not taking a large part in the study and discussion of modern social problems, therefore, be it resolved that we strongly urge all college Church organizations to face frankly and thoroughly questions of the outlawing of war, of international peace and good will and of the Christian social order.

Resolutions of good will were passed for the similar Student Council which works among colored students, and a definite relationship with that Council was written into the Constitution (the colored students having already taken similar action). This and the question of foreign students led to the following resolution:

In view both of the presence of foreign students on our campuses and of our newly established relations to the work of our Church among colored students, be it resolved that we call on our college Church organizations to study the whole problem of race relations in the light of Christian teaching and experience.

Other resolutions dealt with vocation, Bible study (in which our units are weak), proper religious training of high school students as a necessary preparation for college, the qualifications of a college pastor, and the advisability of students sharing in the annual Nation-Wide Campaign of the local parish and such other objects of missionary endeavor as their interest dictated (replacing the annual designation of an object for student contributions by the Executive Committee of the National Student Council).

The remarkably clear and convincing presentation of the subject of worship by Bishop Parsons at one of the forums led to this resolution:

Whereas this Assembly has learned to think of worship as an act involving the wholeness of personality, therefore, be it resolved that our college Church organizations place worship central in all their work and earnestly strive to bring students nearer to Christ through the services of the Church.



## CHURCH STUDENTS HOLD A NATIONAL ASSEMBLY

The Assembly spent some time trying to state the distinctive features of the Episcopal Church so as to determine the contribution we can make to the whole religious life of the campus, and concluded:

This Assembly is of the opinion that the truly distinctive characteristic of our Church is its comprehensiveness. Many things contribute to this comprehensiveness which in themselves might seem distinctive, but only so because we lay greater stress upon them or have developed them more completely than other religious bodies, e.g., our liturgy, our emphasis upon the sacrament of the Holy Communion, our symbolism, our church architecture, our ministry, our Christian year, etc. We urge upon our students observance of these constituent things in due proportion one to another.

Beginning with an early celebration of the Holy Communion this Assembly ran through the morning program already outlined, met for the transaction of business after lunch, engaged in recreation for the rest of the afternoon and reconvened for a student-led vesper service in the evening. The days were closed by the masterly addresses on *Fundamentals* by Dr. George Craig Stewart of Evanston, Illinois.

Other speakers were Bishops Johnson, of Colorado, and Parsons, of California, the college pastors, the Revs. John R. Hart, of the University of

Pennsylvania, Noble Powell, of the University of Virginia, and Arthur Kinsolving, of Amherst, and by the secretaries, past and present, the Rev. Paul Micou, the Rev. Artley B. Parson and Miss Agnes M. Hall. One of the most helpful and enjoyable meetings of the Assembly was held on the lawn Sunday afternoon when Miss Mitsu Motoda and Mr. S. C. Cheng talked of student life and of missions in Japan and China.

Forty-five colleges and universities were represented by fifty-eight students, fifteen clergy from college towns, two bishops, two professors, and six secretaries and representatives of other agencies of our Church. The extremes of the country were represented from the University of California to Amherst College, from the University of Texas to South Dakota State College, and all in between.

Never has our National Center for Devotion and Conference been so beautiful, or the weather more propitious, or a crowd of students more jolly. But back of it all lay the deep seriousness of young people determining a program *Pro Christo per Ecclesiam*, as the motto of their National Student Council puts it. This National Center has never proved its value more than in being host to such an Assembly, representative of the whole nation.



THE TRIENNIAL STUDENT ASSEMBLY OF OUR CHURCH  
*Meeting at the National Center for Devotion and Conference, Racine, June 17-24, 1925*



## Smiles Await You at Hooker School

Tours Before and After Convention  
Have Deaconess Newell's Famous  
School as Their Goal

*By Frances C. Boynton*

THE SPIRIT OF MISSIONS has been giving recently some backward glimpses of the missionary work of the Church—the beginnings in Africa, China, Japan, events of thirty, sixty, even eighty years ago. If the plan continues it will not be long before the Hooker School, Mexico, will be announcing its fiftieth anniversary, and how better can it prepare for this venerable event than by urging the delegates to the Triennial Convention at New Orleans to avail themselves of the two tours that have been planned to visit its beautiful country.

The school now occupies its third home, a commodious, attractive house in a colorful setting, surrounded by a high wall which secludes it from the rather squalid streets of Tacuba, a suburb of Mexico City. The building marks a part of the United Offering of 1913, and within the past three years has been enlarged by the addition of the American teachers' quarters and a wing for little children.

On your arrival you will be welcomed by Deaconess Newell, her staff of American and Mexican teachers and a group of 138 merry girls eager to express their hospitality. They are gifted actors, these nearby neighbors of ours, and even if they speak to you in a foreign tongue you will easily understand what they want to say.

Years ago, when the Hooker School occupied a house in Mexico City, Miss Driggs, the principal, had among her girls one of unusual promise. She married later a Mexican clergyman, the

Rev. Samuel Salinas, and they are now living in Nopala, one of the hill towns of Mexico. A year ago Mr. and Mrs. Salinas opened their hospitable home to a group of Church people who were visiting Mexico, and the experience they had will never be forgotten. A household of twenty-four, all told, the parents and nine children, the rest relatives, guests and helpers.

There was first a visit to the chapel and hospital, which forms one group on the hillside, not far away. Then a feast which included among other good things a barbecue of mutton, which, wrapped in the maguay leaf, had been cooking in the ground for twenty hours. After the dinner there was a program presented by the children of the school, and in the evening a fiesta held in the patio and attended by the entire village.

Early the next morning the travelers rode for several hours over the hills, through the cactus groves, to the Indian village at Humini. Here at the crossroads stands a picturesque white chapel and school, and here gathered a congregation of a hundred who had walked from miles around to worship with their American friends.

In the City of Mexico there is another Hooker School graduate, Josefa Romero. After a busy day of teaching in the Public Schools she spends her evening at the Sagrada Nombre (Sacred Name), which is not only her home but a settlement house as well. Here ambitious boys and girls come out of working hours to learn English



## SMILES AWAIT AT HOOKER SCHOOL



PART OF THE ENGLISH DEPARTMENT OF HOOKER SCHOOL

*Miss Osgood, the head of the department, who has recently returned to the school after taking a course at Columbia University, New York, sits at the right*

or typewriting, mathematics or sewing. Eager pupils and devoted teachers!

Sunday morning there will be the choice of attending Christ Church, the parish for the Americans and English, where you may pray for King George of England and the President of the United States; or the self-supporting Mexican church, San José, where the service is in the musical Spanish language. You will want to do both.

Up in the mining town of Pachuca, the Reverend Henry and Mrs. Nash will welcome you and may arrange a drive up to the divide, where you will look out to the Pacific on the west and the Gulf on the east, and enjoy an altitude of 10,000 feet above sea level.

There are some fine schools under the Presbyterian and Methodist Boards which repay a visit and also the Government School and the University of Mexico. The country is making a splendid effort to carry out its ambitious educational program, and is glad to take the well-trained teachers of the mission schools as it cannot yet supply the demand from its own Normal School. This gives an opportunity for

an influence upon the children which we ought to be in a position to use to advantage.

In addition to the missionary interest there are the regular sights which all tourists see. Spend a day at Xochimilco, reclining luxuriously in a roomy, flat-bottomed boat, while a Mexican poles you in and out of the narrow canals and among the Floating Islands, which are masses of blooming flowers, or make a pilgrimage to Guadalupe and try to count the votive offerings which the poor peons still leave at that shrine. Or, if you are interested in archaeology, drive out to the pyramids of Teotihuacan. Spend ten days in this land of romance and beauty and troubled history. Fill them with profit and pleasure for yourself and by your presence help to fulfill the prayer we so often utter, that God will guard and guide the workers in the field and draw us into closer fellowship with them.

It is hoped that many will avail themselves of this opportunity.

Further information may be had from Mrs. Earl Harding, 34 Gramercy Park, New York City, N. Y.

# Santiago de Cuba Revisited

## The "Five Fields of Service" in Cuba—Consecration and Enthusiasm of the Workers an Inspiration

*By Sarah W. Ashhurst*

District Superintendent of the Church School Service League

IT gave me much pleasure to fulfill an oft-repeated promise to revisit Santiago de Cuba in a sufficiently leisurely manner to renew old friendships and reacquaint myself with old scenes, especially the three centers of our work: the chapel of St. Mary's, where I used to teach Sunday School in 1912, my first year in Cuba; the school at Sueno, a suburb of the city, and the new Church of San Andres, near the Trocha, which I had never seen. Miss Billingslea went with me, as she had never been to Santiago.

On the Guantamo train we met "Jo" King, an American business man, known through the length and breadth of Cuba as the most obliging and helpful man of "the road," especially to women traveling alone. He escorted us safely to the Casa Granda Hotel, the coolest spot in Santiago. Those who know the ropes never go by train to Santiago, but make a short cut by automobile from La Maya to Santiago, a most beautiful ride, when the roads are not too deep in mud to be passable. It is almost as beautiful a ride, and far less perilous, than via the road known as "Wood's Folly", built by General Leonard Wood during the American occupation up the Boniabo, "sweet-potato", hill from Santiago to San Luis.

After getting settled at the hotel we hunted up Mr. Mancebo to find out what plans he had made for us and

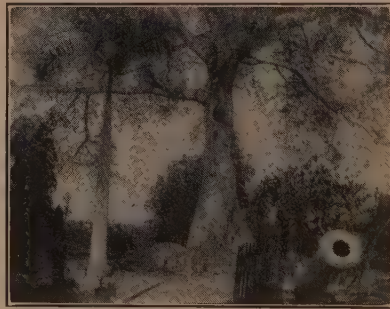
where he wished me to speak that night. We found that the first meeting was planned for the new church, San Andres, near the Trocha, in a new part of the town rapidly building up. The situation is ideal, nearly at the top of a high hill commanding a lovely view of the city of Santiago, with the mountains all around and the bay in the distance.

The church is exceedingly attractive, dignified and churchly, the school adjoining bright and airy, with Spanish classes under a Cuban teacher and English classes for the large West Indian community.

Mr. Mancebo was one of the pioneers in this new section, obtaining this beautiful site in anticipation of the growth in this direction. His foresight and wisdom have been fully

justified, in the rapid growth and improvement of the neighborhood.

The meeting of the Woman's Auxiliary with many members of the English-speaking congregation was well attended that night and I greatly enjoyed the privilege of speaking to them on the opportunities of women's work for the Church, especially with regard to the United Thank Offering and the "Five Fields of Service". The next morning Mr. Mancebo took us on a personally conducted tour of the missions. First, to San Andres again, that we might see it by daylight, and take some pictures; then to Sueno, where



THE PEACE TREE IN SANTIAGO DE CUBA





VIEW OF SANTIAGO FROM THE HILL BEHIND THE CHURCH OF SAN ANDRES

*The city is beautifully situated on Santiago Bay with mountains surrounding it. The church of San Andres is seen in the foreground*

we inspected the school and chapel. This is the Rev. Mr. Jauregui's chief charge, I believe, and is doing a splendid work among Cubans. Then to another parochial school at Cuabitis, showing how strong is Mr. Mancebo's hold on Santiago in his four mission stations. He is a most saintly character, so sincere and good, and such an indefatigable worker, and now being ably assisted by such a charming man as Mr. Jauregui, the work is indeed being prospered by God.

It is an inspiration to see Mr. Mancebo among his people. He even took us to see the wonderful Normal School with which Mrs. Mancebo is connected and which is considered the finest Normal School in Cuba. This was also begun in the time of General Wood and is a monument to his wisdom in foreseeing the needs of Cuba.

Mr. Mancebo piloted us to Vista Alegre, another suburb, to visit an old friend, leaving us there. In the afternoon we went sight seeing, as Miss

Billingslea could not leave Santiago without seeing San Juan Hill, the Peace Tree, the new Roosevelt monument, etc. Then the joys of shopping! Enremadas Street looked as tempting to us as Fifth Avenue, and we were only sorry that missionaries' pocketbooks are not very large.

The second evening I spoke to the Sunday School teachers at the Chapel of Santa Maria, next to Mr. Mancebo's house on Calle Reloj, "Clock Street", because it begins just at the foot of the clock tower of the Dolores Church. There I had the pleasure of meeting Mr. Jauregui's cute little, fat son, a most attractive little fellow, and one of the Sunday School teachers who used to live in Guantanamo and was a pupil at All Saints. It was good to find that she was still faithful to the Church in Santiago. I came away more than ever convinced that nowhere is work being done with more whole-hearted devotion and deeper spiritual results than in Santiago.

## Brief Items of Interest From the Field

A CONFERENCE of unusual interest will be held at the National Center for Conference and Devotion, Racine, Wisconsin, August 12-16. This conference is planned for young Church girls between the ages of thirteen and seventeen.

The program provides for an abundance of recreation, under the skilled supervision of Miss Edna Beardsley, Field Worker of the Diocese of Milwaukee. The conference grounds provide swimming, tennis, volley ball, etc. Each morning there will be two class periods for the discussion of the practical building up of Christian character. One course will be led by Miss Ziegler, Principal of St. Mary's School, Dallas, Texas, and one by Mrs. George Biller. In the afternoon Mrs. Francis Bloodgood, of Madison, Wisconsin, will teach the principles of pageantry. Miss Sarah E. Olden, of Princeton, New Jersey, a writer on Indian Folklore, Miss Mitsu Motoda, daughter of Bishop Motoda, of Japan, and Miss Mary B. Peabody, secretary to the Bishops of South Dakota for many years, will take the story-telling periods.

This will be a wonderful opportunity for our young girls to receive some practical training under most enjoyable conditions.

The rates are \$2.75 a day. This includes all expenses. Application for enrollment should be made at once to Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

WE regret to state that in the June issue of THE SPIRIT OF MISSIONS we attributed the gift of an organ to Miss Disbrow's Kindergarten in Kyoto to St. James's Church, Waterbury, Connecticut. There is no St. James's Parish in Waterbury. It was Trinity Church which responded to Miss Disbrow's appeal and we are glad of this opportunity to make amends to that generous parish.

BISHOP CARSON, of Haiti, considers his three outstanding achievements during the past year to have been the organization of a theological seminary, the formal inauguration of social service work, and the marked increase in the number of primary schools.

The theological school was opened with four young men, Messrs. Derice Abellard, Felix D'orleans, Charles Emmanuel Heraux and Paul Holly. They are following as closely as possible the regime of older seminaries, living in community and after rule, lending assistance to the mission field in and about Port-au-Prince, making their preparation for the ministry the principal and not a subordinate concern of their lives.

The social service work was inaugurated by Mrs. Estelle S. Royce, who has opened a school of domestic science and needle work for women and girls. Bishop Carson looks on the primary schools as a very important part of his work and feels that every mission on the island should have its school.

THE forty-sixth annual commencement of the Bishop Payne Divinity School was held in the early part of June. At the public meeting of the Alumni Association, Archdeacon E. L. Baskervill unveiled a beautiful bronze tablet erected by the alumni in memory of the late Dr. Bryan, who was dean of the school for seventeen years.

SOME of our subscribers are lamenting over the increase in second-class postal rates which requires them to expend six cents in order to send a copy of THE SPIRIT OF MISSIONS on to a friend. In this connection *The Confab*, the February monthly bulletin of the Massachusetts Church Periodical Club, makes the pertinent comment: "If you



want to know how small a sum six cents really is think of some of the little things of every-day life which it will not buy. It won't admit one to the 'movies', nor buy a spool of thread of regulation size, nor a Sunday paper, nor a great many other things which we seldom hesitate over." Is it so much then, after all, to spend once a month to forward anything so well worth while as *THE SPIRIT OF MISSIONS*?



**T**HE Church at large will rejoice with us in the fact that at last a doctor is about to begin work in Liberia. This is a great step forward.

Dr. Lloyd R. Fowzer comes from Wisconsin and is a graduate of the Chicago School of Medicine and Surgery. He has seen army service and been engaged in private practice in his home city.

Dr. Fowzer sailed last month for England, where he planned to take a special course in tropical medicine be-

fore going to his post. He will institute medical work among the two million inhabitants of Liberia, with the hope of penetrating from time to time into the regions away from the coast, among the many tribes of natives, among whom there is practically no opportunity for medical help.

It is Bishop Overs' plan to make the general headquarters for medical work at St. Timothy's Hospital, Cape Mount.



**T**HE Ven. F. W. Goodman, D.D., en route to his new post at Point Hope, Alaska, was filling engagements in Santa Barbara, California, when the earthquake of June 29 occurred. A telegram received from the Archdeacon says that he was not injured.

Archdeacon Goodman's many friends in New York, and especially in Trinity parish upon whose staff he was serving at the time of his appointment to Alaska, are greatly relieved to know of his safety.

## Miss Margaret Therese Emery Dies

### The Last of Three Notable Sisters

**O**N the afternoon of July 20, Miss Margaret Therese Emery died at her home at Scarsdale, N. Y., after a long illness.

Miss M. T. Emery was the only survivor of the three notable sisters who did so much for their Church. She shunned publicity and could never be persuaded to appear on the platform in public meetings, but nevertheless her influence was felt far and wide. She was for a long time the editor of *The Young Christian Soldier*, but it is as the one in charge of the "box work" of early days that she will be best remembered.

Many a mother trying to bring up a small family on what was in those days considered a suitable stipend for a missionary in the domestic field, has had reason to praise her care and thoughtfulness. One who was associated with her for many years, has spoken of the

"untiring patience and infinite tact with which she tried to impress upon the minds of the members of the Woman's Auxiliary that nothing but what was whole and clean and in good order should ever be put into the boxes sent to mission stations, and only new articles into the boxes for the personal use of missionaries and their families. She contended that it was better to hurt the feelings of the thoughtless givers by refusing to send undesirable things, than to cause pain or disappointment to the prospective recipients." This high standard was maintained in all she did and made her a most valuable member of the staff at the Church Missions House. When in 1919 she felt that failing strength compelled her to resign, the Board of Missions accepted her decision with the utmost regret and with an expression of appreciation of her forty-three years' service.

# Sanctuary of the Church's Mission

MASTER and Lord  
Keep us this day in Thy presence,  
Fence round our hearts with Thy love and Thy purity  
That no evil thing may come near us.

Illumine our souls with a clear and glorious perception of spiritual reality,  
With a knowledge of Thy divine beauty and truth,  
That shall fill us with joy and peace.

Purge us from all selfish motive and ambition;  
Teach us to love our fellowmen  
With a love that shall be Thy love breaking into  
The world through us.

Make us messengers of Thy grace,  
Ambassadors of God among men.  
Make us doorways through which  
Thou Thyself  
Mayest enter freely into Thy world.—*Amen.*



## A LITANY FOR THIS OUR DAY

FOR the work of Thy Spirit in science and commerce, in literature and art,

*We thank Thee, O Lord,*

For the work of Thy Spirit in the growing desire for brotherhood between men of every class and among nations to the end that war shall cease,

*We thank Thee, O Lord.*

For the work of Thy Spirit in the spread of education and the development of a fuller life for individuals, with healthier surroundings and better conditions,

*We thank Thee, O Lord.*

For the work of Thy Spirit in the Church impelling us to spread the Gospel through the whole world,

*We thank Thee, O Lord.*



MASTER of the hearts of men, make us to be ill content with any peace save that of our Saviour who won His peace, after He had made the world's ills His own. Hold us back when, in our vulgar pride, we would go apart from the path and the life of the lowly. As our Saviour made the carpenter's shop His school and from it passed to the perfection of Calvary, so may we keep ourselves close to the lives of the great body of men, and pass through things common unto the things eternal, through Jesus Christ our Lord.—*Amen.*



GOD, our Father, we dedicate ourselves anew to Thee and Thy service. Put into the heart of each one of us such a love for Thee that we may truly love our neighbors as ourselves—a love that leaps the boundaries of race or color or creed or kind, that knows no distinction of class, that reaches out a saving hand even unto the least of these our brethren. Fill our lives with the single motive of service, and use us, Lord, use us for Thine own purposes just as Thou wilt, and when and where; through Jesus Christ our Lord.—*Amen.*



Our Father . . . .

\* \* \* \*

PRAYERS are actually of three sorts, (1) Thanksgiving and Penitence, in which case the reference is to the Past; (2) Declaration, to which category belong confessions of all kinds, invocations, complaints, praises, griefs, and reflections, all outpourings of feeling and of thought, of love and of faith—in a word, every unbosoming of men before God. (3) Prayer is petition, and in that case naturally sets its face toward the future. Such a Prayer of prayers, full of petitions, and therefore fronting the future, is Jesus Christ's prayer "Our Father."—From *Desire of All Nations*, AUGUST CIESZKOWSKI.



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# Progress of the Kingdom

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ONCE more Alaska appeals to the heart of the Church. An epidemic of "Flu" is reported by Bishop Rowe among the Indians

**A Cry for Help of the Yukon and From Alaska the usual harvest of death is being reaped.** The brunt of the battle against this scourge falls upon the staff of the Hudson Stuck Memorial Hospital at Fort Yukon. This little institution, normally housing twenty patients but in emergency capable of handling, in tents and otherwise, many more, is in charge of Dr. Grafton Burke, aided by two American nurses, while Mrs. Burke assists in truly heroic fashion.

However determined this little force may be, it cannot hope to cope with so deadly a foe as the Flu. Bishop Rowe learned of the crisis on reaching Dawson, inbound to visit the scattered units of our Alaska mission. A later message finds him at Fort Yukon rendering practical assistance. Telegrams via Dawson appeal for nurses, medical supplies and funds. "Appeal to my friends to stand by me and my Indian people," is the earnest plea sent to the Church through the Department of Missions by Bishop Rowe who for thirty years has been indeed a father to these primitive Indian people. The utmost coöperation is urged from every reader of this magazine in the spirit of Dr. Wood's statement with which the issue opens.

It will be surprising if further relief effort is not imperative since the epidemic began its deadly work when the Indians according to custom were gathered in large numbers in their villages previous to the annual scattering for hunting and trapping.

The epidemic in all probability has stopped the normal Indian enterprises upon which the very lives of the people

depend and there is a very grave prospect that to some extent at least many of the Indian people will be dependent upon outside aid.

Thus Bishop Rowe faces an arduous task. His friends have a new and splendid opportunity to prove their loyalty to one of the truly consecrated missionary heroes of the Church.

THREE bishops present in this issue a thoughtful, statesmanlike and, moreover, a kindly and patient review of the situation in China. The religious world is deeply interested because of

## The Situation in China

the definite anti-Christian as well as anti-foreign tone now characteristic of the movement. There seems every reason to believe that the present unrest is more deep rooted and of more serious portent than the Boxer outbreak, amounting, indeed, to an international issue of the first magnitude. Far more intelligent groups are involved than those which precipitated the Boxer troubles and a peculiarly distressing circumstance is that hostility to Western ideals and particularly to Western religious enterprise centers in the student life of the Republic. There is, therefore, grave danger that the next generation, upon which so much depends if China is to achieve orderly national life, will approach its great task handicapped by prepossessions hostile to the Christian ideal which alone can assure to China a future built upon the righteousness that exalteth a nation.

One definite aim in what is believed by young Chinese agitators to be patriotism is the destruction of missionary schools. There are now eighteen missionary institutions of college grade in China, with a total of thirty-five hun-

dred men and four hundred and fifty women students. There are eight hundred and seventeen men and women connected with the faculties of these institutions, more than half of whom are Chinese. These institutions or their forerunners brought modern education to China. Their contribution to the enlightenment and progress of that land is incalculable. They have provided leadership in every phase of Chinese life. Oddly enough the nationalistic movement which made China a republic and today is struggling to bring her to a place of dignity among the nations of the earth, finds leadership among graduates of Western institutions of learning, chiefly of missionary origin. The enrollment of students in these schools has nearly doubled in the past four years. From all classes in China their work has won recognition. A problem of great difficulty has been forced upon every such school to accommodate those who clamor for admission.

It seems impossible, therefore, that any intelligent group professing eagerness to serve the best interest of China would raise hand against so extensive and valuable a force for national regeneration. China needs education, but more her people need that moral fibre which Christian education gives.

In the meantime it will be interesting for all of us to face the indictment of Christianity upon which the present hostile movement bases its activities. These have been summarized by Mr. T. L. Shen for the Chinese *Recorder*, as follows:

(A) Points with regard to all religion:—

1. It is conservative and traditional and it does not make for intellectual progress.
2. It encourages denominational prejudice and hatred. It does not make for the unity and the harmony of the human race.
3. It develops superstition in superhuman beings. It does not make for scientific enlightenment.

4. It cultivates the attitude of dependence as over against the development of self-realization.

5. It suppresses individuality. It does not develop the human instincts.

(B) Regarding Christianity itself:—

1. It is one form of religion.

2. It contains dogmatism and monopolizes good teachings of the past.

3. It is the forerunner of imperialism and foreign exploitation.

(C) Points with regard to the Christian Church:—

1. It always allies itself with the influential classes.

2. It draws people into its membership by material temptations.

3. It is largely composed of "eaters on religion" as well as hypocrites.

4. It interferes with the civil and military affairs of China and other nations.

5. It sometimes meddles with personal affairs.

6. It substitutes God for gods and develops a servile attitude toward foreigners.

In closing Mr. Shen says: "It is interesting and worthy of note that of all the articles written and attacks made on Christianity few of them attack the person and life of Jesus Christ."

Is this indictment sound? What a splendid opportunity for the youth of America, for Christian youth, for the youth of our Church, for our organized student groups of the Church to send back to the youth of China their reply.

Surely a formidable task now confronts the Christian missionary, educational, evangelistic, medical, who is serving on the China front. Tremendously the need is for blameless lives; proclamation of the Gospel; patient and loving coöperation between missionary and Chinese; sympathetic study of Chinese culture and literature; a knowledge of international problems; insistent, loving, loyal and patient effort to make evident and vital the meaning of Christian love in the home, factory, business—in every sphere.



China would seem to need less *about* Christianity and more *of* the real thing, *lived* as well as *taught*.

**V**ISITORS to the General Convention of the Church are offered an opportunity either before or after that gathering to see old Mexico under exceptionally favorable auspices. At the same time they will acquaint themselves with the missionary enterprise of the Church there, especially the eminently successful educational achievements of the Hooker School in the suburbs of Mexico City.

The tour has been promoted by a group of women of the Church who are anxious to have the Hooker School become better known. Deaconess Newell has built in this school a veritable monument to herself and all who are interested in missions, and particularly in educational missions, will find in it cause for the utmost pride and satisfaction.

An article in this issue by Mrs. Frances C. Boynton suggests the missionary spirit of the enterprise and gives a clue to all who may be interested where further information may be had.

**T**HE whole Church will felicitate Bishop Burleson upon the swift recovery of his Indian work in South

**A Year After the Tornado** Dakota from the havoc caused by tornado. Six of ten chapels "reduced to kindling", the others

damaged and the whole work thrown into confusion and today all rebuilt, the work on a stronger basis than ever and the bills paid, this is the record. Bishop Burleson tells this story in characteristically engaging fashion. We suspect that half a dozen missionary bishops will read and sigh and hope, if not pray, that a conservative little tornado comes rumbling over their jurisdictions, at its earliest convenience.

Bishop Burleson has done many wise

and statesmanlike things to bring triumph out of disaster since the inspired tornado smashed his chapels. May we suggest that among the wisest was immediately to invoke the aid of that wonderful missionary, Printers' Ink. In a flock of telegrams, backed up by compelling photographs, he gave the publicity forces of the Church material to proclaim his need with the unfailing result that the good missionary we have named did its task swiftly and well. Bishop Burleson literally was compelled within two months to invoke those same publicity forces to beg the Church to stop giving. For most of the dilemmas that confront the missionary enterprise of the Church it is only necessary that the Church be effectively acquainted with the facts.

**R**OAMING about the Church at home and abroad there is an academic question concerning the work and status of women. The Lambeth Conference set a high ideal. China has faced the problem

**One Woman's Work in Wyoming** and has distanced the rest of the Anglican world in recognition of the dignity of vocation among the womanhood of the Church. The General Convention will be asked to consider a few conservative proposals on our own part and all the while one woman worker, out in a rugged bit of Wyoming, too busy for academic problems, has been making a bit of history.

We reprint Miss Walton's simply told story from the *Wyoming Churchman* to shame some of us who back away from difficulties and to inspire others who faithfully carry on amid discouragement. How many of us gracefully take things as they come with the fine, calm courage that marks every line of this chronicle. How many of us blind to all else would have found the situation "very picturesque"? How many of us, when things begin to "collapse" on every side, patiently make repairs and keep on with the job?

# The National Council

*Is the Board of Directors of the*

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

*Which Is Composed of All the Members of the*

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*Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.*

*and is also the Executive Board which carries into execution the general lines of work prescribed by*

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*Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in October, 1925*

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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

### Across the Secretary's Desk

BISHOP ROWE is terribly worried by the financial burdens he is obliged to carry. The annual appropriation for Alaska is not sufficient to provide all the supplies needed by the interior missions to carry them through the long winter. The missionaries send their requisitions to the bishop. He knows by experience that he dare not reduce the amount. So he goes ahead bravely, has the goods shipped and hopes that his many friends will rush help a little in meeting the bills. The high cost of living hits Alaska specially hard, for in addition to the actual cost of supplies the freight charges are enormous. The freight on a case of canned beans going to Anvik or Point Hope is more than the original cost of the beans.

The bishop sailed from Seattle July 1 for the interior of Alaska. He will be traveling on the Yukon, Tanana and Koyukuk Rivers all summer. He needs at least \$4,000 more than he has available to meet the bills. I do wish he did not have to carry this burden of anxiety. In his absence I will be glad to give further information to any who desire it.

✻  
HOW many generous-hearted people there are in the Church! One cannot be a missionary secretary without receiving constant proofs of the fact. For instance, the April number of the SPIRIT OF MISSIONS contained a brief article on the need for a portable X-ray machine for our Church Hospital at Zangzok, China. A few days later, this letter was received from a Minnesota layman: "Please advise me what will be the cost of a portable X-ray machine for the use of the Mission at Zangzok, China, mentioned in the April SPIRIT OF MISSIONS."

The information was supplied. Nothing further was heard for a fortnight or more, then one day the writer of the letter ap-

peared in New York on his way to Europe, said that he would be glad to give the outfit, asked to see a representative of the firm from which the equipment would be purchased, ordered the equipment necessary, drew his check for \$750 and sailed the next day.

Meantime, the X-ray equipment has started across the Pacific and will soon be rendering fine service through the Church for some of China's needy sick. Imagine what it meant to Dr. Pott to have the cable telling him that that X-ray was on the way.

This reminds me to say that the motorboat for Dr. Pott has also been given. Several friends and organizations have joined in making up that \$500.

✻  
BISHOP Heaslett, one of the English bishops in Japan whose duties take him from Kobe on the south to Hokkaido on the north says, "There is a genuine desire abroad to seek a solution of spiritual problems. This does not mean that there is a general turning to the Church. It means that Christian teachers get a share of inquirers who are touched by this widespread seeking. At the same time there is an enormous demand for the Bible, and the number of unbaptized persons desirous of following Christ is very great. One is constantly meeting with and hearing of them. They are acquainted with the outline of the Faith, in a vague way they honour our Lord, and they have a decided leaning towards the Christian way of looking at things."

✻  
FOR the year 1924 the appropriations for the support of the Church's work in the missionary district of Shanghai were \$250,063. There was given and earned on the field for the maintenance of our schools and

## THE SPIRIT OF MISSIONS

hospitals \$280,410. In other words the Church's investment was more than matched by amounts coming from Chinese sources.

THE widow of a physician who died recently in Ohio asked Bishop Reese if her husband's instruments could be used in a mission hospital. Result: Those instruments are now on their way to Japan.

WHEN Dr. Lloyd R. Fowzer, who is now on his way to Liberia to take charge of our St. Timothy's Hospital, Cape Mount, told one of his doctor friends in Milwaukee that he planned to do, his friend immediately promised to send him a medical library and a good supply of surgical instruments.

AMONG the thousands of people who read Mr. Shryock's tragic article in THE SPIRIT OF MISSIONS for March, entitled *Only a Boy's Broken Heart*, some said: "I must do something to give that boy a chance." And they did. I have had the pleasure of acknowledging gifts that total \$541. There

will be ample to see that boy through St. Paul's School, Anking. Mr. Shryock is immensely happy and grateful. So is the boy. Thank you, for both of them.

DR. TEUSLER reports that during the first five months of 1925 St. Luke's Hospital, Tokyo, has received 215 applications for admission to its maternity ward, conducted in conjunction with the Municipality.

For admission to the founding infant ward, also conducted as a service to the city, the applications filed number 125 but only twenty-three children could be cared for owing to lack of accommodations. This and other similar facts concerning St. Luke's were brought out at the Conference on Public Health and Social Service Work, held in the Bankers' Club, Tokyo, with about 600 delegates present from all parts of Japan. Dr. Teusler says that all through Japan there is a very noticeable interest in the theory of social service and social betterment.

### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

## Chaplain and Lay Worker Go to Aid Assyrian Church

AT Mosul, on the Tigris River, about two hundred miles north of Bagdad, two representatives of the Episcopal Church are shortly to take up their official residence to render aid to the Assyrian (Nestorian) Church, at the earnest request of the authorities of that Church. They are the Rev. John B. Panfil, who goes to direct educational work among Assyrian clergy, and Mr. Enoch R. Applegate, who is to develop and supervise secular education and in other ways assist the people and strengthen and restore the work of this very ancient Church.

It was once the strongest of the Churches in what we now know as the Near East, its missionaries going to India and China. Moslem armies reduced its numbers, and drove a remnant into the mountains of Kurdistan where for centuries they have lived, isolated, a buffer between Moslems of the East and those of the West, decreasing in numbers but valiant and true to their ancient Faith.

During the world war the Assyrians took part with the allies against the Turks. Since then they have been driven out of their mountain homes by boundary disputes between Turks, French and English, and are forced to live in the plains where malaria is reducing them still further. Since 1913 they have decreased from 200,000 to 50,000. Fewer than one per cent of their children survive.

Unsettled conditions and oppression have interfered with education, and have, of course, interrupted the preparation of men for Holy Orders. The leaders of the people recognize the need. The office of Patriarch, which is hereditary, is now held by a lad of seventeen, who is being educated in England through the good offices of Dr. Emhardt.

An elementary school has been opened. A few printing presses are already at work to replace the books destroyed by the Turks. There is a great need, however, for outside aid and leadership and in response to the definite request made to Dr. Emhardt in Mosul in 1924, the Episcopal Church has been able to send the two men named.

Both are exceptionally equipped. The Rev. Fr. Panfil, born in Poland, educated in Jerusalem, has been for the last eight years priest in charge of two Polish missions in Philadelphia, where the Bishop and others have the highest regard for him. He worked for some years in Jerusalem as missionary to Arabs. He is a born teacher, and speaks Polish, Russian, Latin, Italian, French, Arabic and English.

Mr. Applegate, a layman from St. Andrew's Parish, Newark, N. J., a native of New Jersey, did important work in Syria for Near East Relief, after serving in the United States Army during the war. He speaks Turkish, Armenian and French. He



remained in Turkey from 1920 until 1923, when he was wounded and his companion killed by Arab bandits who mistook them for French officers. Recovering, he returned for another Near East Relief service in a critical situation where the welfare of thousands of Christians depended a great deal on the American representatives.

The funds for beginning this work have been secured largely through the interest aroused by Mr. George Lamsa, working under a special committee. He is an Assyrian, a graduate of the Virginia Theological School, and a candidate for Holy Orders in the Episcopal Church in the Diocese of Rhode Island.

This new mission is under the supervision of this Division of the National Council. The men are appointed by the Department of Missions, approved by the National Coun-

cil. They are licensed by Bishop McCormick as Bishop in charge of American churches in Europe, and have supplementary licenses from the Archbishop of Canterbury. The work will continue the Archbishop of Canterbury's Mission, which was discontinued by the war.

For the past twenty years American churchmen have been coöperating through the Archbishop's Assyrian Mission, and have supported the Rev. Mr. Neesan, working among Assyrians in this country. During the past few years a voluntary committee has been able to render material assistance to the Assyrian people through a primary school and by the creation of a native press for republication of their Church service books. This voluntary committee and not the National Council is responsible for the funds for the new Assyrian Mission.

### Educational Division

William C. Sturgis, Ph.D., Secretary

## Christ-Into-All-Nations on Fourth Avenue, New York

(Reprinted from *The Missionary Review of the World*.)

Fourth Avenue, New York, is the center of the silk trade of the country. The pedestrian passes shop after shop displaying lustrous silks of many hues and exceeding beauty. Yet, hardly a passer-by stops to study or even admire the beauties of the silk loom. At the corner of Twenty-second Street the procession of silks is broken, and before this window, whether it is seven o'clock in the morning or in the evening there is always some one loitering, peering intently through the pane. After the passer-by has examined the exhibit, he frequently glances up at the window itself and there across the top he reads:

### THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

In the three windows—two facing Fourth Avenue and one, Twenty-second Street—of the Church Missions House, the headquarters of the Episcopal Church, are maintained exhibits of the Church's Mission, both at home and abroad. Here for him, who reads and runs, are displayed pictures, books, charts, objects, curious and interesting, and maps of the places where the Church is at work—China, Japan, Latin-America, Liberia, Alaska, the Philippine Islands, Hawaii, the Mountains of the South, and among the Indians, the Negroes, the Foreign-Born, and others.

These exhibits attract more than passing notice. When a new display is put in the window from five to fifteen persons a day come into the Educational Division of the

Department of Missions to ask questions. After the exhibit has been displayed a few weeks the number decreases to about fifteen a week and when at the end of a month a new exhibit replaces the old, the flood of inquiries begins anew. The inquiries are of a varied, and sometimes amusing, nature.

One exhibit was of our work among the Southern Highlanders—pictures and hand-work showing the life in the Southern Mountains and something of the cottage industries, leaflets describing the Church's work there, with an illustrated chart listing the newest and best books on the Highlanders.

A teacher in a near-by school saw this exhibit and sent all her pupils to study it and to obtain and read a copy of the leaflet displayed, as a part of their work in geography and history. A bookseller saw it and noticed that a book which he had on the Southern Mountains was not listed. He immediately wrote to the Educational Division about the omission. Business people are constantly watching the windows for opportunities to advance their own interest.

Another time the exhibit was of China. This attracted the attention of a woman who had just issued a large and expensive work on Chinese Art. She wanted it displayed along with our Chinese exhibit.

At the time of the Japanese earthquake we displayed such pictures and objects of interest as we were able to get from the stricken area. Among these was a series of very vividly colored prints issued in Japan to depict the horrors of the disaster. These, particularly, drew wide attention and many

were the requests for duplicate copies. But they could not be satisfied as the set exhibited was, at that time, the only one received in New York, if not in the whole country.

The south window is devoted entirely to a display of the work of the Foreign-Born Americans Division. The exhibit is changed frequently and stimulates considerable interest in the work among our foreign-born neighbors if one can judge by the numbers of people who seek out the offices of the Foreign-Born on the fourth floor of the Church Missions House and who go away with their questions answered and in their hands a little leaflet such as *Neighbors in New York*, *Americans All*, *Friendliness* and *Ice Cakes*.

The windows attract even wider notice. *The Nation*, *The Literary Digest* and others have commented upon the window exhibits of the Church Missions House.

Supplementing the window exhibits is the attractoscope. Here some fifty colored slides on the work of the Church are thrown on the screen. The attractoscope pictures of which there are sixty different sets are very popular; during the hours when they are

running quite a crowd gathers. From watching these pictures, they drift to the window exhibits and so many who might otherwise pass by, loiter to learn more about what the Church is doing.

And so the Church from its Fourth Avenue windows by picture, map, chart and curio tells the story of how it carries Christ into all nations. We believe it to be effective publicity, if not education.

WILLIAM E. LEIDT.

In publishing the above *The Missionary Review of the World* made this editorial comment:

"We quote frequently 'he who runs may read,' but we are not as alert as we might be in the preparation of missionary reading lessons for runners. The Protestant Episcopal Church is using an opportunity in this way that should be very suggestive to others. Not all of us have plate glass windows of Fourth Avenue stores at our disposal, but there are various substitutes all the way up from the window of the little village store which might be available usually for such an exhibit if the committee representing the churches made request for it."

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### Field Department

The Rev. R. Bland Mitchell, Executive Secretary

## The Church's Program: What Is It All About?

From *The Indianapolis Churchman*

THIS may seem an altogether unnecessary question to ask after we have had four intensive drives in as many successive autumns, but the failure completely to translate that Program into achievement is an indication that we do not really understand what it is all about. It would seem that after every Churchman has had so much printed matter literally put into his hands, that there would be no question about the real meaning of the past four years' appeal.

The object can be stated in a single sentence. *The Church has a world wide program for bringing the religion of Jesus Christ to the souls of Men, Women and Children, and in that task each Churchman has a part.* That is all there is to it in the final analysis; that is "what it is about."

That Program needs no apology. It is not the invention of our century. It is the Commission given to the Church by the Master Himself. It is the very reason for the existence of the Church. That duty is to be done, that Commission carried out, wherever in the world there is a human soul for which the heart of the Master yearns, and that means *everywhere* in the world.

By incorporation into the Church, each

Christian of necessity shares not only the life of the Church but the work for which the Master founded His Church. You and I share in the task of bringing the religion of Jesus Christ to the souls of men, women and children. And that task for you and for me, as *Christians*, so overshadows and permeates every bit of life expression that it makes all other tasks, however important, subordinate to the Great Task. It is not an exaggeration or an untruth to say of a real Christian that the work in the world by which he earns his daily bread is only an avocation and that his real work, his vocation, is to carry to the souls of others the religion of His Master. Of course, only a very few Christians realize this, but our failure to appreciate does not change either the task or our personal responsibility.

Inspiration and information were words we heard over and over again five years ago. The members of the Church were to be informed and inspired. Informed about what? Inspired for what? A great many seemed to think they were to be informed about a special work in China or Gary or Mexico or the Southern Mountains, and to be inspired to give more money for that work. We



missed the point. We needed to be informed that there is a Great Task imposed upon the Church and so upon each of her members by the Christ Himself. And we needed to be inspired to resolve to do the share of that task laid upon us as individual Christians. All the rest is a matter of method and of the presentation of worth-while objects for concerted effort. Method and a clear-cut sane list of specific tasks are quite necessary *provided the members of the Church are roused to a knowledge of their responsibility and as a result seek objects on*

*which to expend their spiritual energy in the meeting of that responsibility.* But we must first come to a realization of the meaning of our membership in Christ's Church, a realization that there is a task which *must* be done by us, not as a side issue but as the *first* task in each Christian's life, a task which for the Christian includes all other tasks, home, friends, work, recreation, but includes these only because it goes beyond these, for it is the call of the Master for all that we have and all that we are to take Him to other souls.

## Introducing Some New Secretaries



THE REV. ELMER M. SCHMUCK

**T**HE Rev. Elmer M. Schmuck, rector of St. Mark's Church, Denver, has announced acceptance of his appointment as a General Secretary of the Field Department by the National Council at its May meeting. In answering this call from the General Church both Mr. Schmuck and his congregation are making a real sacrifice.

The new General Secretary approaches his work well equipped for the service which he will be called upon to render. A native of Illinois, and a graduate of Seabury Divinity School, Mr. Schmuck's first service was rendered as priest-in-charge at All Souls Church, Sleepy Eye, Minnesota, 1905-1906. Following this he was successively Rector of St. Paul's, Owatonna, Minnesota, 1906-1911, and of St. John's, Linden Hills, Minnesota, 1911-1923. From the latter post he was called to be rector of St. Mark's Church, Denver.

Mr. Schmuck's work in all of these charges has been consistently constructive and progressive. It is due to his efforts that two churches were constructed, St. Peter's at New Ulm, and St. John's, at Linden Hills, Minneapolis.

He is a trustee of Seabury Divinity School, and has been an associate secretary of the Field Department of the National Council since 1923. He was a member of the Standing Committee when in the Diocese of Minnesota, and has been elected a delegate to the General Convention of 1925 from the Diocese of Colorado.

## New Associate Secretaries

**F**OLLOWING is a list of those who have accepted their election as Associate Secretaries since the May meeting of the Council:

The Rev. B. N. Bird, Church of St. Asaph, Bala, Pa.

Mrs. Paul H. Barbour, Springfield, S. D.

The Rev. Harold Holt, All Saints' Church, Portsmouth, Ohio.

Very Rev. T. R. Ludlow, Grace Cathedral, Topeka, Kan.

The Rev. Henry D. Phillips, D.D., Trinity Church, Columbia, S. C.

The Rev. C. W. Robinson, D.D., Christ Church, Bronxville, N. Y.

The Rev. E. V. Stevenson, 130 East Sixth street, Plainfield, N. J.

Miss Lucy C. Sturgis, 66 Marlborough street, Boston, Mass.

The Rev. Lewis E. Ward, St. Thomas' Church, Bath, N. Y.

The Associate Secretaries have proved to be a most valuable aid to the work of the Field Department, and the Department is to be congratulated on having secured the co-operation of so many Churchmen and Churchwomen of influence and ability.

## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### The United Thank Offering

**L**AST month this page consisted of quotations from a new leaflet on the United Thank Offering written by Mrs. William E. Gardner. The leaflet has proved so popular that the edition of five thousand is exhausted and a new one is being printed. The following are further selections from Mrs. Gardner's leaflet:

Unless one has been present at one of these great triennial services, it is hard to feel the full power and force of this offering.

In imagination, put yourself in Portland, Oregon, on the morning of September seventh, 1922.

The city is wrapped in a thin grey mist. Only the very early toilers are on the streets, but out of the fog as you near Trinity Church, you see women coming from all points of the compass. As you enter the church, although it is still half an hour before the service, you find it filled with a silent throng of kneeling women. It is so quiet that you might almost be alone there with your Lord and Master.

Promptly at seven o'clock the late beloved Presiding Bishop Tuttle entered the Chancel to offer the Eucharistic Sacrifice. Never did he seem more truly the loving Father-in-God to his children of the Church! And as his deep rich voice called "Let us pray" a widely representative company fell upon their knees.

Few women were there as individuals. Almost every one represented hundreds, yes, in many cases, thousands of women of her home diocese. Each bore in her hand the offering from thankful givers.

The venerable head of our Episcopate lifted high before the altar the golden alms basin containing the gifts of a vast multitude both visible and invisible and the arches of the Church rang with the notes high and true of

Holy offerings, rich and rare,  
Offerings of praise and prayer,  
Purer life and purpose high,  
Clasped hands, uplifted eye,  
Lowly acts of adoration  
To the God of our salvation;  
On his altar laid, we leave them.  
Christ, present them! God, receive them!

A woman from a tiny mission in Utah was heard to say as she left the Church, "I did not know that anything like this ever happened anywhere!"

Throughout the Convention the deep and solemn impression of the service seemed to outweigh the size of the offering which was \$681,145.09. Would that every woman of the Church could have been one of the givers in that offering!

The sum given at each Triennial limits the work that can be done by this fund for the three following years.

It is now forty years since the first United Thank Offering was made. From small beginnings, its gifts have increased over three hundred times. The first offering supported one worker. The last offering is supporting over two hundred workers. What number will you help the 1925 Offering to support? The work in the past has been good; the need at present is greater than ever. Through this fund many women can do together for the Master and His Church what no one of them can do alone. If you know about it, interest your daughters and the daughters of other people, that the joy of giving to the United Thank Offering may go forward with the next generation!

Copies of this leaflet may be obtained from The Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y., by asking for W. A. 114. Price 2c. \$1.50 per 100.

The hymns to be sung at the United Thank Offering Service and meeting in New Orleans, October 8, 1925, are as follows:

#### At the Service

- 329—My God, and is Thy table spread (new hymnal).
- 526—O Saviour, precious Saviour (new hymnal).
- 193—Alleluia! Sing to Jesus! (new hymnal).
- 504—Holy offerings, rich and rare (new hymnal).

#### At the Meeting

- 538—Stand up, stand up for Jesus (new hymnal).
- 481—Lord, Her watch Thy Church is keeping (new hymnal).
- 453—Ye Christian heralds go, proclaim (new hymnal).
- 442—God of the nations who hast led (new hymnal).
- 445—O God, our help in ages past (new hymnal).

Will you practice them?



# A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

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- 1536 The Nordic Nuisance.
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